HOME=

lies sette forthe by the righte reuerende father in God, Edmunde Byshop of London, not onely promy=sed before in his booke intituled, A necessary doctrine, but also now of late adioyned, and added therevnto, to be reade within his Dioceese of London, of all per=sons, bycars, and curates, vnto theyr parishioners, vpon sondayes, & holydayes.

Anno. M. D. LV.

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I beleue in God the Father almyghtye, maker of heauen and earth.

¶ The Bysshoppe of London to all persons and curates, within hys dioces of London.

FOrasmuch as the people of my dioces beyng within your seuerall cures & charg do (as in dede of reason they maye) loke for to haue at theyr pastours hand, or at the least way, by his prouision, & meane good instruction, and teaching, especially howe to serue and please God, and how also otherwise to do their dutie, as to any one of thē in theyr degre doth appertaine. And forasmuch also as ther is not now a dayes that multitude, and plenteth of preachers, which in tymes past hath ben, and by Gods grace, hereafter shalbe. And fynallye, for that euery one of you in your owne person, is not able to discharg the office of preaching, which many good folke do gretly wyshe, and desyre ye could, and would. Therfore desyryng to haue something done onward, til God of his goodnes prouide something better, I haue laboured with my chaplaynes, & frends, to haue these Homelies printed, that ye maye haue somewhat to instruct, and teach your flocke withall, requyryng, and charging euery one of you, that dilygentelye, vpon the sondayes, and holydayes, ye reade to your flocke, fruitefullye, and deliberatly, one of ỳ said Homelies. And thus fare you wel. Geuen at my house in London, the first daye of Julye. M. D. L. U.

An Homelye, of the creatyon and fall of man.



THe Prophette, Dauid in his foꝛe ſcoꝛe and nintēth pſalme, exhoꝛting all people to ſing pꝛaiſe to almighti god, to ſeꝛue hī in gladenes, & reioyſe in his ſight, alledgeth this as ꝛ ſufficient cauſe therof. *Scitote quoniam ipſe eſt dominus, ipſe fecit nos, et non ipſi nos.* which is to ſaye. KNOW you that he is our Loꝛd, it is he that made vs, and We made not our ſelfes. And in dede, who ẏ diligently wayeth ẏ creatiō of man, cā not but therin moſt highly laude, & pꝛayſe almightye god, his creatoꝛ. Foꝛ wher in the creatiō of all other viſible thinges, he did but onely commaūde, & wyll that they ſhould be made, and incōtinent they were made, in the creatyng of man, he vſed great ſolemp nitie, and many notable circūſtaunces. Fyꝛſte touchyng mā he ſaid, let vs make mā, which woꝛds be as it were the woꝛdes of god the father, to God, the ſonne, & to the holy ghoſte, ſpoken after the maner of men, whē they go about ſome great matter, at what time they take good aduiſement oꝛ they begyn, and doo ioyne with the beſt, & wiſeſte counſellours,

pſalme cxix.

Geneſ. 1.

lours, that they can get. Thys circumstaunce (not being necessarye of goddes parte, as wythoute the whych he might haue created man) doth most manifestly declare the special fauour, of almighty god towardes mankynde, but that nexte circumstaunce, whych doth immediately folow this fyrst, is a more surer proofe, and declaration of Gods tender loue, towardes mā, when he sayth. **Let vs make mā, to our owne similitude & likenes.** Now mark good people, howe much god did for vs in our creation. He made vs in very dede like vnto himself & in so doyng what coulde he haue done more for vs? A wonderful excellent benefit & comfort is it vnto vs, to consider that man was made like vnto god. And to vnderstand this thing the better, you shal know that the similitude, and likenes of man to god, was not in the body of man (for this you must moste certenly beleue, ꝑ the godhed is a spirit, & not a bodely substaunce) but this similitude and likenes was in ꝑ soule, whych was endued with most heuenly & god lyke qualities, as vnderstādyng, memory, and wyll, with sondrye gyftes also of grace. And here is to be noted by the way, that where almyghty god sayeth: **Let vs make man to our owne similitude & lykenes,** he geueth vs to vnderstād ꝑ there be thre persons in trinitie, & yet but one god. For in that he sayeth let vs make man, therein is signifyed, a pluralitie, or number of persones, agayne, in that he sayeth to our similitude and lykenes, and not to our similitudes and lykenesses, by this is signyfyed the

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vnitie also of one nature and substaunce. But to procede further concernyng the creation of man, ye shall vnderstand, that the second chapter of Moises boke, called genesys, in special maner doth recorde
Genes. 2. the seuerall makyng, as well of the body of man, by it selfe, as also of the soule by it self. And as touching the body, scrypture doth there say, that: God fourmed, or shaped it, of ỹ earthe. Noting therby the excellẽcy of mans body, aboue the bodies of other liuyng creatures, For we rede not of anye other lyuyng creature, that god shaped, or fourmed, the body of it, but onely that he made it, and that at the cõ
Genes. 1. maundemẽt of almyghty god, the earth brought fourth foure foted beastes, & the Water in like maner, brought forth fyshes, & foules. Onlye of ỹ body of mã scripture witnesseth ỹ God shaped it. And as cõcerning ỹ soule of mã it is written of it in the sayd second chapter of genesis, how ỹ god breThe. 2. thed it into the body, whiche, ii, circumstaunces, as they import a marueylous excellency of man, aboue other bodely creatures, so they most clerely declare thexcedyng great goodnes of God, towardes man Now when god had, in such a singuler fashion, creted man, he gaue hym souereigntie ouer al the fysshes of the sea ouer the foules of the ayer, and ouer the bestes of the land, yea, and made him a kynge. and Emperour on the earth. And yet not satisfyed with al this, he placed man in Paradyse, that is in amost pleasaunt garden, where he had planted all

kynde

kynd of frute, beatyfull to behold, and delicious to eate, for man to fede vpon, onely one kynde of fruite he chatged hym on payne of death, and that not of the body alone, but of the soule also, vtterlye to refrayne from, whych was the fruyte of the tre called in scrypture, the tre of knowledge of good, and euyl And lyke as in a most maruelous sort he made Adam the fyrst man, so in as merueylous & straunge a sort he made Eue the first woman, euen of a ribbe taken out of Adams lefte syde, and her he made parfytte, and furnyshed her wyth like gyftes as he had done Adam the fyrst man: What canne we then thinke, or deuise, that god might haue done more for vs in our creation, then herein he dyd. He made the soule immortall, that is such as should continue for euer without ende. He furnyshed it with most synguler gyftes both of nature and specyall grace also. The body of man, in the estate of originall innocencie had in it helth, strength, cumlines, and otherlike qualities in the highest degre of perfectiō, it had in it selfe then, no fond lust, or concupiscens, no pronitie or inclinatiō to euil, no lothsumnes in doing good, no infirmitie or wekenes, no lacke or want of anye qualitie fyt and decent for it. The body of man was then obediente to the soule, the soule altogether obedient to God. So that on Gods part, oure maker and creator, there is nothing towardes vs but all perfectyon, all great kyndnes, al fatherly loue & fauour. Holy scrypture most euydently affirmeth yt al creatures were made good in their creation saying. Vidit deus omnia que fecerat et erant valde bona, Gene. i. That Genes. i.

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is. God saWe al thinges Which he had made and they Were very good. Which thing as it is generally true in all creatures concernyng their creation, so is it in a certen degree of excellencye to be verified in man touchyng the estate of his originall innocency. Thus we may perceaue ẏ in the creatiō of man, al was excellent & perfytte, whyche oughte greatly to inflame vs the more to loue and serue almyghty God our moste louyng creator. But for almuche as that blessed estate is lost, & mankind by ẏ losse thereof, fell into extreme misery and wretchednes, it is consequently to be well considered of oure part, by what meanes man was brought from soo good and blessed a case, to so euyll and miserable an estate, whyche poynte well wayed, is a suffycyente grounde to cause vs on the other syde vtterly to detest & abhorre al synne: For that greuous fal of man cam of synne. Synne it was, for whych God thrust man oute of paradyse, synne it was, that caused the flesche to striue agaynst the spyryte, and the spyrytte, agaynst the flesche, synne it was, that brought vnto mankynd necessitie of bodelye death, and all the infirmyties and diseases, whych man in thys transitory lyfe sustayneth, synne fynally it was, that caused al the posteritie of Adam and Eue to be borne in state of dampnatyon. But some perchaunce are desyrours fardar to knowe, by what meanes man was fyrst brought to commytte synne. For the vnderstandyng whereof, lette vs haue recourse to the iii. chap. of Genesis, wher it is wrytten: how that ẏ wyly serpent the deuyll came vnto Eue and sayde

Genes. 3.

vnto

vnto her. Why hathe God geuen you commaundement not to eate of euery tree in paradise? Where vnto the woman aunswered, and said: of the fruit which is in paradise we eate, but of the fruite of that tree that groweth in the middest of paradise, GOD hathe charged vs not to eate or touche it, lest, perchaunce we die. Then sayde the serpente to the woman: Naye, you shall not dye. For God knoweth, that what soeuer daye you shall eate thereof, youre eyes shalbe opened, and you shalbe like Gods, knowynge good and euyll. The woman therefore sawe that the tree was good to eate of, and beautifull to the eyé, and pleasaunt to beholde, and she tooke of the fruite thereof and dyd eate, and gaue part to her husbād, who also dyd eate.

Thus through the prouocation of the deuill, man fyrst fell into synne. Wherfore as we must alwayes abhorre synne and forbeare it, because of the greate miserie it brought vs vnto, so should we no les hate, and to the vttermost of our power fly the deuyl and all his suggestions, knowing that thereby we were fyrste induced to committe synne. For as thys oure aduersary was busy at the begynnynge wyth oure fyrst parentes, so is he no les, but rather more busye with vs at this present, as witnesseth Saynte Peter in the. v. chapter of hys fyrste epystle, sayinge.

Your aduersarie the deuyll, as a roryng lion goeth about, seking Whom he may deuour. This aduersarye of mankynde disdaynynge at the greate felicitie that Adam and Eue were in, neuer ceased questyonynge and craftynge wyth the woman beynge the weker and frayler vessell, vntill he had made them disobey gods commaundement: by whiche theyr doyng, they lost the originall great innocencie which they had at theyr creation, which being lost, neither the body woulde be obedient to ỹ soule, nor the soule to God, but all was in mã turned vpside downe: yea therby they fel also into necessity of temporall death of body, & (which is worst of all) into the estate of eternall damnation, and enerlastyng death, both of body & soule. But now, because it maye peraduenture seeme in some mans iudgement, that seyng the thyng that Adam and Eue did was but the eatynge of an appell, therefore theyr fault was not great, nor deserued so greuous punishemẽt, let vs consider the circumstaunces, and we shall sone perceyue the offence not lyght but verye sore and heynous. Fyrst the thinge which god commaunded man to forbeare was a thyng most easye for hym to forbeare, and so much was hys faulte the greater. Beslydes thys, when a man is told before of great peryll and daunger that shal lyght vpon hym yf he do this or that, in case after such warnynge, he offende therin, hys fault is therby made the greuouser. Thirdly, the lesse inclination a man hath to anye synne, the more he synneth yf he doo the same. Nowe Adam and Eue, had in them no inclination

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at all, nother to one vice nor other. Fourthlye when a man hath late receyued great benefites at hys soueraygnes hādes, yf he incontinently breake his expresse wyll, the contempt and disobedyence is made therby the greater. The thyng that Adam and Eue dyd eate, was in dede but an appell, yet the eatynge therof in that case was an high disobediēce agaynst god, and the corrupting of al mankynd, for asmuche as they two were the verye roote, whereof all men must rise, and the roote beynge once naughte, howe can the tree or braunches, commynge of that roote, be good? therfore S. Paule in his epistle to the Romaynes in the fyfth Chapyter thereof, sayeth.

By ỹ offence of one man, syn came vpon all men to cōdempnation, and in the same chapter immediatly after he sayth to like purpose, through the disobedience of one man manye became synners. And within a lytle after he sayth. Sinne came into this world by one mā, & through sinne came death, & so death passed to al mē. Rom. 5.

Thus haue you heard firste the louynge kyndnes of God to man, in that he created hym in so worthye a maner, nexte ye haue heard the mischiefe that commeth to mankynd by synne, & thyrdlye what an extreme enemy also the deuyll is vnto vs. In another homely hereafter ye shal heare of the exceading great mercy of god, in deliuering mākind by a meruelous maner, out of the estate of this damnatiō. Wherfore to conclude for this presente tyme, thys shalbe to exhorte

hort you, that you fayle not daylye and hourelye to geue most harty thankes to almyghty God, for that he of hys mere goodnes created you, & created you not without sense, as the stones, not without reasō, as the brute beastes, but rather geuen you all notable qualityes and powers that other corporall creatures haue, and beſydes hath perticularlye planted in you reason & vnderstandyng, and sundry goodly qualities of body and soule, seuerall to the nature of man only, and not cōmon to man, and other earthly creatures. Thys is furthermore also to exhorte you, that remembryng what miserye came to mankynd by synne, & by suche a synne as in some mens iudgement might seme to be but very smale, it is to witte, by eating of an apple, you wyl be circumspecte in auoyding of all kynd of synne, and disobediēce, be the thyng in his owne nature neuer so smale a thynge, whyche is by God hym selfe, or by suche as we owe obedience vnto commaunded. Finallye and laste of al, this is to exhorte you, to consyder diligently that we haue a deadly enemy, which is ỳ deuyl, who desyreth our destruction, and doth most craftelye and busely trauayle by al meanes with vs, to worke the same, of whose moste subtyll and wylye traines we must principally take hede of, whych graunte vnto vs all, the blessed trinitie, the father, the sonne, and the holy ghoste, to whome be all honour and glorye worlde without ende. Amen.

Io. Harpesfelde, sacræ theologiæ professoris, et Archidiaconi London.

An homely of the miserie of all mankynd, and of hys condempnation to euerlastynge deathe, by hys owne synne.



The holye ghoste, in writyng the holy scripture, is in nothing more diligent then to pull downe mannes vayne glory, and pryde, which of all vices, is moste vniuersallye grafted in mankynde, euen from the firste infection of our fyrste father Adam. And therfore, we reade in many places of scripture, many notable lessons agaynst this olde rooted vice, to teache vs the most cõmẽdable vertue of humilitie, how to know oure selues, & to remẽber what we be of our selues. In the booke of Genesis, almightye God geueth vs all, a title & name in oure great graundefather Adam, which ought to admonisshe vs all, to consider what we be, wherof we be, from whence we came, & whyther we shall, sayinge thus. *In sudore vultus tui vesceris pane tuo, donec reuertaris in terram de qua sumptus es: quia pulvis es, et in pulverem reuerteris.* that is to saye. In the sweate of thy face thou shalt eate thy breade, vntyll thou retournest into the earth, out of the which thou wast taken, for dust thou art, & into dust thou shalt retorne. Gen. 3.

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here, as it were in a glasse, we may learne to know our selues, that we be but ground, earth and duste, and that to grounde, earthe, and duste, we shall returne agayne, whiche name and title of earthe, and duste, appoynted and assygned, by God to all mankynde, the holye Patriache Abraham, dyd well remember: and therefore he calleth hym selfe by that name, when he maketh hys earnest prayer for Sodome and Gomorre, saying in the .xviii. of Genesis. *Cum sim puluis et cinus.* that is to saye, **seing I am dust and ashes.** And we reade that Judith and Hester, Job, Hieremie, with other holye men and wome̅ in the old testament, did vse sacke clothe, and dyd caste duste and ashes vpon their heades, when they bewayled theyr synnefull lyuynge. They called and cryed to god for helpe and mercye, wyth such a ceremony of sackeclothe, duste, and asshes, that thereby they might declare to the hole worlde, what an humble and lowelye estimation they had of them selues, and howe well they remembred theyr name & tytle afore sayde, theyr vyle corrupte frayle nature, duste, earth, and asshes. The boke of wysedome also wyllynge to pull downe oure proude stomacke, moueth vs diligently to remember our mortall and earthly generation, which we haue al of him, that was first made, and that all men, aswell kinges as subiectes, doo come into this worlde, and doo go oute of the same in lyke sort, that is, as of oure selues full myserably, as we may daylye see. And Almyghtye God cōmaunded hys Prophet Esay to make a proclamation, and to crye to the hole worlde: **that all flesche**

Iudith 3.

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is grasse, and that all the glory of man is as the floure of the field, the grasse is wythered and the floure doth fall awaye, for the wind of our Lord bloweth vpon it. the people surelye is grasse, which dryeth vp, and the flower fadeth away, but the worde of oure lorde abydeth for euer. Accordynge wherevnto the holye prophet Job, hauyng in hym selfe greate experience of the miserable and synful estate of man, doeth open the same to the worlde in these wordes. *Homo natus de muliere, breui uiuens tempore, repletur multis miserijs, qui quasi flos egreditur, & conteritur et fugit uelut umbra, et nũquã in eodem statu permanet et dignum duxisti super huiusmodi aperire oculos tuos, et adducere eũ tecũ in iudiciũ? quis potest facere mundum de immundo conceptum semine?* Iob.14. that is to sai. Man beinge borne of a woman, lyuynge a shorte tyme, is ful of manifolde miseryes, he springeth vp like a flower, & fadeth agayne vanishing away (as it were) a shadowe, and neuer continueth in one estate. And doest thou iudge it mete (O Lorde) to open thine eyes vpon suche a one, and bryng hym to iudgement with thee? Who can make hym cleane that is cõceyued of an vncleane sede? In dede all men of theyr euylnes and naturall prones, were so vniuersallye geuen to synne, that God (as the scripture testifieth) repented ỹ euer he made man. And by synne hys indignation was so muche prouoked agaynst the worlde, that he drowned all the worlde with Noes fludde, except Noe hym selfe and

and hys lytle housholde.) It is not wythout greate cause that the scripture of God doth so many tymes call all men here in thys worlde earthe, sayinge.

Hier. 22. (O thou earth, thou earth, thou earth, heare the Worde of oure Lorde.) Hiere. xxii. This our ryghte name, vocation, and tytle, earthe, earthe, earth, pronounced by the prophet sheweth what we be in dede, by what soeuer other style, title, or dignitie men do cal vs. Thus he playnly nameth vs, who knoweth best, both what we be, & what we oughte of right to be called. And thus he describeth vs speakynge by hys faythfull apostle S. Paule to the Romayns the thyrd chap. sayinge. Roma. 3. All men, Jewes and Gentiles are vnder sinne: there is none righteous, no not one: there is none that vnderstandeth, there is none that seketh after God, they are all gone out of the Waye, they are all vnprofitable, there is none that doeth good, no not one, their throte is an open sepulchre, With their tongues they haue vsed crafte and deceyte, the poyson of serpentes is vnder their lippes, their mouthe is full of cursynge and bitternes, their feete are swifte to shed bloude, destruction and wretchednes are in their Wayes, & the Way of peace haue thei not knowen, ther is no feare of God before their eyes. And in another place, that is to wit, Galathians. iii. S. Paule wryteth thus: God

hath

hath wrapped all nations in vnbeleife, that he myght haue mercy on all. The ſcripture concludeth all vnder ſinne, that the promiſe by the faith in Jeſus Chryſt, ſhould be geuē vnto thiem that beleue. S. Paule in many places, paynteth vs out in our colloures, calling vs the chyldren of the wrath of God, when we be borne: ſayeng alſo, that we cannot thinke a good thought of our ſelues, much leſſe, we can ſay wel, or do wel, of our ſelues. And the wyſeman ſaieth, in the booke of Prouerbes, the iuſt man falleth ſeuen tymes a day. The mooſte tried and approued man Job, feared all his workes, S. Jhon the Baptyſte beyng ſanctified in his mothers wombe, and prayſed before he was borne called an aungel, and gret before the Lord, replenyſhed euen from hys byrthe, with the holy ghoſt, the preparer of the way for our ſauyoure Chryſt, to be more then a Prophette, the greateſt that euer was borne of a womā: yet he plainelye graunteth, that he had nede to be waſhed of Chriſt, he worthely extolleth and glorifieth his lord and mayſter Chryſt, and humbleth him ſelfe, as vnworthy to vnbuckle his ſhooes, and geueth all honoure and glory to God. So doeth ſainte Paule. boht oft, and euydentlye confeſſe hym ſelfe, what he was of hymſelfe, euer geuyng (as a mooſt faythful ſeruaunt oughte to doo) all prayſe to his mayſter and ſauiour. So doeth bleſſed Saynte Jhon the euangeliſt, in the naine of hym ſelfe, and of al other holy men, be they neuer ſo iuſt, make this open con-

Roma. iii

Gala, 3,

Pro, 24,

Luce, i,

Iohn, i, and, 2.

fession. If We say, that We haue no sinne, We deceiue our selues, and the truth is not in vs If We knowledge our synnes, God is fayth full and iuste, to forgeue vs our synnes, and to clense vs from all vnrighteousnes. If We saye, We haue not synned, We make him a li
Eccles,7 er, and his Wordes is not in vs. Wherefore the wyseman, in the booke called Ecclesiastices opēly de clareth, that there is not one iuste man vpon the
Psal,1, earth, that doth good, and synneth not, And sayntе Dauid is ashamed of his synne, but not to confesse hys synne. Howe oft, howe earnestly, and how lamentablye doeth he desyre Gods great mercye, for hys great offences, and that god shuld not enter in to iudgemeut with him? And agayne, howe well wayeth his holy man hys synnes, when he confesseth, that they be so many in number, and soo hydde and harde to vnderstād, that it is in maner vnpossyble, to knowe, vtter, or number them? Wherefore,
Psal,19, he, hauing an earnest, and depe contemplation, and consideration of hys synnes, and yet not comming to the botome of them, maketh supplicatiō to god to forgyue hym his priuye, secret, hydde synnes: to the knowledge of the which, he cannot attayne. He wayeth ryghtly hys synnes, from the originall roote, and spryng heade, perceyuing inclynatyons,
Psal,2, prouocations, styrringes, stinginges, buddes, braūches, dregges, infections, tastes, felinges & sentes of them, to cōtinew in him stil. Wherfore he sayeth. Marke, & behold, I Was conceiued in sines.

He saiethnot sinne, but in the plurel number, sinnes forasmuch as oute of one, as fountayne, spryngeth al the rest.,

And oure sauiour Chryst sayth, there is none good but God, and that we can doo nothing that is good without hym, or no man, can come to the father, but by hym. He commaundeth vs all to saye, that we be vnprofitable seruauntes, when we haue doone al that we can do. He preferreth the penitente Publycan, before the proude holy, and gloryouse Pharysey: He calleth him selfe a phisition, not to them that be hole, but to them that be sycke, and haue nede of hys salue, for theyr sore. He teacheth vs in our prayers, to reacknowledge oure selues synners, and to aske forgyuenes, and deliuerannce from al euils, at our heauenly fathers hande. He declareth that the synnes of our owne hartes, doo defyle oure owne selues. He teacheth that an euyll worde or thoughte deserueth condempnation, affyrming that we shall geue an accompte, for euery ydle worde. He sayeth he came not to saue, but the shepe that were vtterly lost, and cast awaye. Therefore, fewe of the proude, iust, learned, wyse perfit, and holy Phariseis, were saued by hym, because they iustified them selues by theyr counterfeyte holynes, before men. Wherefore good people, let vs beware of such hypocrysy, vainglory, and iustifyeng of our selues. Let vs loke vpō our fete, and then downe oure Pecockes fethers, downe proude harte, downe vaine claye, fraile and brittle vessels. Of our selues, we be crabbe trees, ỳ cā bring furth no Apples, we be of our selues of such Math. 9.

earth, as can bryngе furth but weedes, nettels, bra-
bles, bryers, cocle, and darnel. Our fruites be decla
red in the fyfte chapter to the Galathians. We haue
neither fayth, Charitie, hope, pacience, chaſtitie, nor
anye thing els that good is, but of God, and there-
fore, theſe vertues be called there the frutes of the
holye ghoſt, and not the fruites of man. Let vs ther
fore acknowledge our ſelues before God: (as we be
in dede) miſerable & wretched ſinners, And let vs
earneſtly repent, and humble our ſelues hartelye, to
crye to God for mercye, Lette vs all confeſſe wyth
mouth, and harte, that we be full of imperfeccyons.
Let vs knowe our owne workes, of what imperfe-
ction they be, and then we ſhall not ſtand folyſhely,
and arrogantly, in our owne conceites. For truelye
there is imperfections, in our beſte workes: we doo
not loue God, ſoo muche as we are bounde to doo,
with all our harte, mynde, and power, we doo not
feare God ſo muche as we ought to doo, we do not
pray to God, but with great and many imperfecti-
ons. We geue, forgeue, beleue, loue, and hope vnper-
fectlye, we ſpeake, thinke, and doo, vnperfectly, we
1. Ioh. 5. fyght agaynſt the deuyll, the worlde, and the fleſhe,
vnperfectlye. Let vs therefore, not be aſhamed to cō
feſſe playnely, oure ſtate of imperfection yea, let vs
not be aſhamed to confeſſe imperfection, euen in all
our workes: Let none of vs be aſhamed, to ſay with
holy S. Peter. I am a ſynfull man, Let vs all
Pſal. 106 ſaye with the holy prophet Dauyd. We haue ſyn
ned with our fathers, We haue done amyſſe

aud

and dealt Wickedly. Let vs all make confessyon with the prodigall sonne to our father, and saye with him: We haue synned agaynst heauen, and before thee (O father) we are not worthye to be called thy sonues. Lette vs al saye with holye Baruche: O Lord our God, to vs is Worthely ascribed shame and confusion, and to the righteousnes. We haue synned, We haue done Wickedly, We haue behaued our selues vngodly, in all thy ryghteousnes. Let vs al say with the holy prophete Danyell. O Lorde, rightuousnes belongeth to thee, vnto vs belongeth cõfusion We haue sinned, We haue bene naughtie, We haue offended, We haue fled from the We haue gone backe from all thy preceptes and iudgementes. Luce, 15. Baruch, 2 Dani, 9.

So we learne of al good men, in holy scrypture, to humble oure selues, and to exalte, extoll, prayse, magnyfye, and glozyfye God.

Thus ye haue hearde, how euil we be of our selues how of our selues, & by our selues, we haue no goodnes, helpe, noz saluatiou: but contrary wyse, synne, dampnation, and deathe euerlastynge: whyche, yf we depely weyghe, and consyder, we shall the better vnderstand, the great mercy of God, and howe our saluation commeth onely by Chryst, foz in oure selues, as of our selues, we fynde nothinge, whereby we maye be delyuered from this miserable aptiuitie, into the whyche we were caste throughe the

enuye

enuye of the deuyll, by transgression of Gods commaundement, in our fyrst parent Adam. We are al become vncleane, but we al of our selues, are not hable to clēse our selues, nor to make on an other of vs cleane. We are by nature, the chyldren of Goddes wrathe: we are not able of oure selues, to make vs the children and inheritours of Godes glorye. Wee are shepe that runne astraye, we cānot without godes grace, and helpe, come agayne to the shepe fold: so great is our imperfection and weakenes. In our selues therefore, may not we glorye, whiche of oure selues are nothinge but synfull, neyther maye wee bragge of oure workes that we do, whyche all be so vnperfecte and vnpure, that they are not of them selues, hable to stande before the ryghteous throne of God, as the holy Prophet Dauyd sayeth.

1. Pet. 2.

Enter not into iudgemente Wyth thy seruaunte, O Lorde, for no man that lyuethe, shalbe founde ryghtuous in thy syghte. To God therefore, muste wee fly, or els shall we neuer fynde peace, rest, and quyetnes of conscience, in our hartes. For he is the father of mercyes, and God of all consolation, he is the Lorde, with whome is plētesule redemption. He is the God, whiche of hys owne mercy saueth vs, and setteth out his charytie and exceadyng loue towardes vs, in that of his one voluntary goodnes, when we were perysshed, he saued vs, and prouyded an euerlastynge kyngedome for vs. And all these heauenly treasures, are giuē vs of hys mere mercy, frelye. And for whose sake: Truelye

Psal. 129

ly, for Jesus Chrystes sake, that pure, and vndefiled Lambe, of God. He is that dearely beloued son, for whose sake, God is fully pacyfyed, satisfyed, and set at one with man. He is the Lambe of God, whyche taketh away the synnes of the worlde, of whome it maye be truely spoken, that he dyd all thinges well and in his mouth was founde no crafte, nor subtelty. Lykewyse he maye say, the prynce of the world came, and in me he hath nothing. He maye saye also, whych of you shall reproue me of anye faulte, He is that hyghe and euerlastynge preiste, whyche hathe offred him selfe to God, when he instituted the sacrament of the Aultar, and once for all, in a bloudye sacrifyce, done vpon the crosse, with whych oblatyon, he hath made perfecte for euermore, theim that are sanctified. He is the mediatoure, betwene God and man, which payed our raunsome to God, wyth hys owne bloud, and wyth that, hathe clensed vs from synne. He is the Phisition, which healeth all our diseases. He is that sauioure, whych sauyth the people from al their sinnes. To be short, he is that flowing and most plenteous fountayne, of whose fulnes, all we haue receyued. For in him are all the tresures of the wisedome, and knowledge of God hidden. And in him, and by him, haue we from God the father, al good thynges, pertaining eyther to the bodye, or to the soule. O how much then, are we bounde to this oure heauenly father, for these, his greate mercyes, whyche he hath so plentecusly declared vnto vs, in Chryst Jesu oure Lorde, and sauiour? What thankes, worthy, and sufficient, can we giue to him? Let

i. Pet. 2.

1. Ihō. 2.

Math. 11.

vs all with one accorde, burst out wyth ioyfull voices, euer prayeyng, and magnifyeng thys Lorde of mercy, for his tender kyndenes shewed to vs, in his dearely beloued sonne Jesus Christ our Lorde.

Let vs now learne to knowe our selues, our frailtie, and weakenes, wythoute anye ostentation, or boastyng of oure owne good dedes, and merytes. Let vs also knowledge the exceadynge mercye of God, towarde vs, and confesse, that as of our selues commeth all euyll, and dampnation, so likewyse of hym, commeth all goodnes, and saluation, as God
Oze.13. him selfe sayeth by the prophet Oze. **O Israel, thy destruction commeth of thy selfe, but in me onely is thy helpe and comforte.** If wee thus humbly submyt our selues in the syght of God, wee may be sure, that in the tyme of hys visitatiō, he wil lift vs vp, vnto the kingdome of hys dearely beloued sonne, Chryste Jesu our Lorde: to whome with the father, and the holy ghoste, be all honoure and glorye, for euer

Amen.

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IT was declared vnto you good chri-sten people, in ỹ last homely, howe oure fyrste parentes Adā and Eue, were by the synguler good-nes, and especiall fa-uour of almyghtye God, created righte worthye creatures, and in the estate of parfytte innocency. It was also shewed howe tho-rough disobedience to theyr creator, they broughte them selues, and al mankind, into the estate of euer lasting damnation. Nowe shall you consequentlye heare, of the delyueraunce of man, out of that dam-nable estate, that is, of our redemption. For the vn-derstandyng whereof, you muste perfytlye beare in mynde, that the whole nature of man, both in body and soule, was thorough orygynall synne, greatelye defiled. For the soule (whych is the cheif part of mā) loste thereby the especyall gyftes of grace, wyth whiche it was indued in the creation, and besides that it was also maymed in the gyftes of nature, as in memorye, intelligence, wyll, and other lyke. And the body (which is the inferior part) it also was by the meanes of orygynall synne, brought to the neces-sary estate of immortalitie, so that it muste nedes die

and was through that synne of our sayde fyrste parentes, made weke, and brought to be subiect, to sōdrye kindes of infirmities, and sickenes: and nother could God of his iustyce, receaue man agayne to fauor, and state of eternall lyfe (beynge thus in bodye and soule, by hys owne default defyled) vnles he were fyrst made pure, and cleane, againe nether mā was able to helpe him selfe herein, no, nor yet anye angel at al. Wherefore, almyghty God (whose mercy excedeth all his workes) pytienge the wretched case that mankynd was in, dyd appoint, euen from the begynnyng, his onely sonne, the seconde person in trinitie, to be the sauioure of the worlde, & to restore man againe, to perfect clennes, both in body, & soule, and that by the way of very iustice, in making a full amendes, and payinge a sufficiente raunsome for synne. And this sonne of God (accordinge to the wyll of his father,) dyd take vpon him the nature of man, ioynynge to hys euerlastynge Godheade, the whole, and perfyte nature of manhode, not making that nature of mā, which he toke, a new of nothing as he dyd heauen and earth, nor yet making it, of a clod of earth, as he did ỹ body of Adam, but he toke the nature of man, of the very substaunce of ỹ Vyrgin Mary his mother, that like as Adam and Eue brought them selues, & all theyr posteritie, throughe sinne, into the estate of eternal dampnatiō, so christ takyng vpon hym, the very selfe same nature, being descended from Adam and Eue, vnto the Vyrgyn Mary, and of her beyng taken, and ioyned in him to the godhead, in vnitie of person, shuld by his en-

nocen-

nocency, & through death, willingly suffered in that his most innocent bodye, not onely hym selfe, becom immortal mã, & haue glory euerlasting, but make so many also, partakers of lyke blessednes, as shuld enioye the merites of his passion. Wherefore, it is a very pernicious errour, to thinke that chryst tooke not his flesh, of the verye flesh of the blessed Vyrgyn Mary his mother, How could his death haue done me good, if it were not of the same nature that I am of, and therefore S. Paule in his second chapiter of his Epistle to the Hebrues sayeth. *Qui sanctificet, et qui sanctificantur, ex uno omnes*, that is. He that sanctyfieth and they which are sanctifyed, are al of one: and within a lytle after he sayeth farther. *Debuit per omnia fratribus assimulari, ut misericors fierit, et fidelis põtifex, ad deũ ut repropitiare delicta populi* that is. Chryste must in al pointes, becom lyke to his brethren, that he myght be a mercyfull and frutefull Bishop to godward to procure mercy for the sins of the people. If Chryst toke not flesh of ỹ vyrgyn Mary, howe is that promyse fulfylled, whyche god made immediately after the fal of our first parẽtes, when he thrust them out of paradyse, at which time he said vnto the serpent (as it is written, in ỹ thyrde chapiter of Genesis, I Wyl set enmitie betwirt the, and the womans sede, and it shal treade downe thy hedde. Lo how mercifully God dealeth wyth mankynde, He promysed that one shoulde be borne of the sede and stocke of Eue, which shuld

Heb, ii.

Gene, 3.

banquyshe our ghostly enemy the dyuell. Nowe in that he calleth hym the sede of the woman, he most playnely declareth, that he must nedes haue in him the selfe same nature that the woman had. Againe God makyng the second promyse of the same sede, to come of the stocke of Abrahã the patriarke, saide vnto Abraham, (as is wytnessed in the .xxii. of Genesys) **In thy sede shall all the nations of the world be blessed.** Gene, 22 ¶ many hũdred yeres after ỳ he promysed lykewyse to kyng Dauyd, that, that sede should come of hym to. Which promyses of almighty God, were not to be verified in Chryst, yf he toke not ỳ substaũce of his fleshe, of the Virgin Mari his mother. But here it may seme straũge to some, ỳ almighty god (seing he intẽded from ỳ beginning, to sẽd his sonne into ỳ world, to be incarnate for mãs redẽption) did difer the sendinge of hym soo longe, that is, the space of foure thousand yeares or thereaboute. To whome it is to be aunswered, that the long tarying of Chryste, before he was incarnate, came not of lacke of good wil in gòd, towardes vs, but of vnredines, and lacke of good disposityon, to receyue him on oure partes. For yf Chryste shoulde haue commen in the begynnyng of the worlde, mẽ would haue thought, that if God had suffered them to vse theyr owne natural powers, they wold haue attained saluation well inough, without any other helpe on Godes parte. Agayne, thoughe after longe experience, and trauaile of mã, folowing the onely lyghte of nature, it was euydente, that he neded a speciall ayde from God to thys arraynynge

of

of euerlastynge lyfe, yet the worlde myghte haue
deined, that in case God of his goodnes, had geuen
vnto manne some specyall lyghte, and knowledge
of his wyll and pleasure, that then vndoughtedlye
without farther helpe, he folowinge suche specyall
lyght, and knowledge, myght be able wel inough
to attayne to euerlastynge lyfe. Therefore, to take
al such excuses awaye, and that we shoulde playne-
lye vnderstande, that after we once fell into synne,
neither the light of nature in vs, neyther the know-
ledge of the wyll of God, by speciall reuelation ope-
ned vnto vs, was able to helpe vs, god suffred mā-
kynde to trauell fyrst by the lyght of nature, secōdly
by the lawe of Moyses, and yet man ranne stil far-
ther and farther, into dampnation. Wherby it appe
reth, that though knowledge of the truth be necessa
rye, to the attaynyng of euerlastyng lyfe, yet suche
knowledge (be it neuer so great) being in a man cor
rupted with synne, is to feble and to weake to purge
him of synne. For purgation & clensing of synne, com
meth by some other meanes, besides ỹ knowledg of
the truth, and therefore S. Paule in the fyrst chapi
ter of his epistle to the Romaines, most plainly affir
meth, that in the time of ỹ lawe of nature, mē knew
inough of God, but yet, notwithstanding their kno
ledge, they fel into abhominable idolatry. The wor
des of S. Paule, in that place are these. **So much
as may be knowē of god, is manifest in thē**
(that is to say, in those which liued vnder the lawe
of nature, frō Adam vnto Moyses) **For his inui**
syble

sible thinges, euen his eternall power & god hed, were sene of thē, being vnderstāded by the workes of the creatiō of ỹ worlde, so that they are without excuse, because, that when they knew God, they glorified hym not as god nether were thankeful, but became ful of vanitie in their imaginations. And as ỹ lighte whiche men had by the lawes of nature, was not of force, to kepe them from synne, so nether the law of Moyses, beyng opened from god him selfe by spe
Roma. 2. cial reuelatiō, could suffer to ryd mā from sinne (as S. Paule in the second chapiter of his forsayde epistle testifieth saying) Behold thou art a Jew and thou doest rest in the law, and doest glory in god, and doest know his will and pleasure & being instructed iu the lawe, thou doest allowe that is best, and doest trust that thou art a guide of the blynde, a light to thē which are in darkenes, an instructour of the folyshe, a mayster of the ignorante, and that thou knowest by the lawe the forme of scyens & truth, but yet thou that teachest other, teachest not thy selfe, thou ỹ prechest against aduouterí, art an aduouterer thy self, thou ỹ doest defye Idoles, commyttest sacryledge thy selfe, thou that doest glorye in the lawe, through trangressing of the lawe, doest dyshoner

honor God, for the name of God, throughe you, is blasphemed amongest the gentyles.

Thus it is euydent, by the doctryne of Saynte Paule, that nother by the common lawe of nature, nether by the special knowledge of the lawe of Moises, man was able to auoyde eternall dāpnatiō but that he neded, besides such knowledge, of som other helpe, that is, of amendes, to be made for his synnes, and therby, to be reduced into the fauour of god agayne and to haue aboundaunce of grace geuen vnto hym, by which grace he should both in his knowledg be ẏ better established, & be able also, according to knoledge of the truth, to walke in the truth. For this amendes to be made, the second person in trinitie, being god immortal, becam mortall man, & was made in al partes like vnto one of vs (sinne only excepted) and he did vnite vnto his godhead, the body and soule of man, in vnitie of persō, in such a merueilous sort, that as in vs, the bodi being of one nature and the soule being of an other nature, do make yet but one person, so in hym the nature of God, and the whole perfect nature of man, do make but one person. Of this incomprehensible vnion of ẏ godhed, & manhed in Christ, S. Jhon speaketh in the first chapiter of his gospell, saying, *Verbū caro factum est, et habitauit in nobis*, the Worde (that is the sonne of God) Was made fleshe) (that is man) & Dwelt amongest vs) he dwelt here on the earth, (as scrypture declareth,) aboue, xxxiii. yeares, and when he had fulfylled al thinges, accordyng to the sayinges of the holye Ihon. 1.

ly prophetes, whiche were to be fulfylled of hym be fore his passion, then he suffred death willingly, yea the death of the crosse, by such payne, (wrongfully procured of the deuil against him) to raunsom mankynde out of captiuitie, whiche it sustayned vnder the deuyll most iustly: and that this raunsom shold be perfyt, he suffred sondry sortes of moost spytefull wronges, and intollerable paynes, & tormences, in his most pure, and innocent body, as buffeting, binding, scourgyng, plattyng on his heade a crowne of thorne, hanginge on the crosse, pearcinge of hys handes, and fete with nayles, openynge of his syde with a speare, and shedynge of his mooste precyous bloude, which passion of his, as it is a moost parfyt myrrour, and glasse for vs, therein to behold the exceding great loue of god towards vs, whyche spared not his onelye sonne, but for vs all gaue hym to dye, so it is a sufficient occasion, to brynge al men in extreme hatred of the deuyll, and synne from danger of whome mankynde coulde not be rydde, but onely by so paynefull a death, of the sonne of God. What can we loke for at gods handes, yf we synne from henceforth, but wrath and vengeaunce, seing he hath once deliuered vs from sinne, by so merciful a meanes: All that our sauyour Chryste suffered, he willingly suffered for our synnes, hym selfe hauinge neuer deserued anye whyt of payne, as who neuer synned. And yet his passion, though it be in it self a sufficiente raunsome, for the synnes of the whole world, yet it taketh not place in all men, not for insufficiency in it selfe, but for defaute in them, that

should

shoulde condignelye receaue the merites thereof. For this you must knowe, that God requyreth in vs certayne thynges, to be accomplished by our owne will and consent, without the which, we can not be saued, no more, than yf Chryst had neuer dyed for vs. What thinges these are, shalbe hereafter declared vnto you. In the meane season, lyfte vp your hartes and open them a wyde, to receaue in, vnto them, a great loue towardes God, who so nobilye created vs, and when we through oure owne defaute, were fallen into the estate of endles misery, and wretchednes, so mercyfullye redemed vs, by the passion, and death of his onely sonne our sauiour Chryst. Remember that synne, and nought els, brought vs fyrst oute of Gods fauour, and that to take awaye synne, the sonne of God was incarnate, and suffered mooste paynefull death on the crosse, and therefore hereafter, flee you all kynde of synne, and fight incessantly agaynste your ghostly enemye the deuyl, who being vãquished by Chryst, is not able now to ouerthrow vs, yf we, in the right fayth of Christ, valiantly withstand him, which to doo, graunt vnto vs, the blessed trinitie, the father, the sonne, and the holye ghost, to whome be all honour, and glory, worlde wythout ende.

Amen.

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¶An Homely declaring how the redempty-on in Chryst is appliable to vs.



Although the deathe and passion of our sauiour christ, be in value a sufficient raunsome for the synnes of the whole world, yet in effect it taketh not place in ỳ whole world. For neyther Turke, Jew, nor infidell, wãting beleif in Chryste, can take good by the death and passyõ of Chryst, the scrypture most manifestly affyrmyng in the. xvi. chapiter of S Marke, that **Whosoeuer doth not beleue shall be dãpned**, Agayne, 'euyll lyfe, bryngethe to the euyll ly uer, eternal death, beleue he neuer soo wel. As S. Paule wytnesseth, in the. v. chapiter of his Epistle to the Galathians, wher he sayth: **Walke after the spirite, and fulfyll not the lustes of the fleshe. For the flesche lusteth contrary to ỳ spirite, and the spirit contrary to the flesh. These are cõtrary one to another, so that you do not What ye Woulde: But and if ye be led of the spirit, then are ye not vnder the law. The dedes of the fleshe are manifest Which are these aduoutry, fornicatiõ, vnclennes, Wãtonnes**

Math, 16

ydola-

ydolatry, wythcraft, hatred, variaunce, contention, wrath, stryfe, sedition, sectes, enuye, murdre, dronkennes glotteny and such like of which I tel you before (as I haue told you in time past) that they which commit suche thinges, shal not inherit the kingdō of heuē. Thus you perceaue that to ẏ enioying of the deathe and passion of Chryst, these two poyntes are requysit of our behalfe, the one, to beleue rightly, the other to lyue vpryghtly, whyche two poyntes, no man is able otherwyse to knowe (except it be by specyall reuelation from God) but onely by the catholyke churche, which catholyke churche, our sauioure Chryste hath appoynted, to be the onely scoole, for all men to come and repayre vnto, to learne such truthe, as is mete for them to know, for the attayninge of euerlastyng lyfe. This catholike churche, and no other cōpany, hath ẏ true vnderstandinge of scripture, & the knowledge of all thinges necessary to saluation. To this churche, Christ maketh promys, in ẏ .xvi of Jhō saying: Whē that spirite of truth shall com he shal teach you all truth, To this churche also he maketh that other promis, written in the .xxviii. of Mathew, where he sayeth: Behold I am With you, to the ende of the World. Thys catholyke churche, thus gouerned by the holy Ghost & assisted alwayes, of Chryst him selfe, neuer yet failed, frō the tyme of the Apostles, hitherto, ne shal fayl, to ẏ worldes ende, nether can it be deceaued in any necessary

Ioan.16.

Math.28.

truth, according as Christe promyseth in the .xvi. of
Mathewe, saying. **That hel gates shal not pre-**
Math, 16, **uayle against the churche.** where, by hel gates
he meaneth errour, as yf he had sayd, that the catho-
lyke churche shall neuer be ouercome wyth errour.
For this cause S. Paule in the third chapiter of his
Timoth, 1, first epystle to Timoth, calleth the catholyke church
the piller and ground of truth. This catholike
churche, must in all ages nedes be an open knowen
church, and such a companye, as among which, the
trueth is openly preached, ells Chryste woulde not
haue sayd, (as it is wrytten in the .v. of Mathewe)
Math, 5, **A citie that is set on a hyl, can not be hyd, ne-**
ther do men lyght a candel, and put it vnder
a buchel but on a candelstycke, and it geueth
lyght vnto all that are in the house. Wherfore
they do great iniurye to Chryst, which saye, that the
catholyke church is an vnknowen churche, seing it
is that citie, which our sauiour there ment, and that
candell, of whiche he there speaketh. So manye as
deuyde them selues frō this open knowen Churche
of Chryst, and refuse the doctryne thereof, thoughe
they be neuer so diligent in reading of scripture, yet
shall they neuer truelye vnderstand scrypture, but
runne continually farther and farther into errour
and ignorance, euē as a man that is once out of his
way, the farther, and faster he goeth furthe, the more
2, Peter, 1 he laseth his labour. Saynt Peter therefore in the
fyrst Chapyter of his second epistle, geueth vs a most
certayne and sure rule, whych yf we folow, we shall

not

not fayle, ryghtly to vnderstand scrypture: his rule is thys. We haue (sayth he) A ryght sure Worde of prophecie, Wherevnto yf ye take hede, as vnto a light that shineth in a darke place, you doo wel vntil the day dawne, and the daye starre aryse in your hartes. So that you first knowe this, that no prophecie in ỳ scripture hath any pryuate interpretation. For ỳ scripture came neuer by the Wil of man, but holy men of God spake, as they Were moued by the holy ghost. Here you se, howe saint Peter willeth euery man, fyrst of all, to knowe, that scrypture must be vnderstanded after the generall meanynge of Chrystes churche, and not after the pryuate interpretation of any seuerall man, or companye. And in the thyrd chapyter of the same Epystle he sayeth further, that in S. Paules epistles, are manye thinges harde to be vnderstanded, Whyche they that are vnlearned & vnstable, doo peruert, as they doo also the other scryptures, to theyr owne destruction: ye therefore beloued (seyng you be warned afore hande) beware leaste ye, with other men, be also plucked a waye through the errour of the wicked, and fall from your owne stedefastnes. Lo here S. Peter telleth the very cause, why men myslvnderstand scrypture, whych is lacke of knoweledge, and 2. Peter. 3

lacke

lacke of constancy, when men ether throwe ignorannce, or throrough inconstancye, swerue from the catholyke meanyng, and folowe priuate interpretation, Such men, he sayeth, do peruert the scrypturs to theyr owne destruction. Saynt Paule also wrytyng to Timothe, and willing hym to be earnest in the study of scripture, geueth him wythall thys forsayd rule, saying in the very ende of his fyrst epystle. **O Timothe, kepe sure that Whyche is committed to thy custody, and auoyde newe fangled termes, and bosting of scilence, falsely called, which science Whyle some did profes they haue erred from the fayth.** The thinge whyche S. Paule sayth was commytted to Timotheies custodye, was the truth of the catholike faith whyche he sayth, some fell from, by reasone of newe fangled termes, and by reason also, that they tooke vpon them knowledge, beinge in dede ignoraunte.

2. Timo. 3

And in the third chappter of hys seconde epystle to Tymotheye, he farther sayeth. **Continue thou in the thynges Whyche thou hast learned, Whych also Were committed vnto the.** S. Ireneus also (a blessed martyr, and very nyghe to the tyme of the Apostles, a man of great learnyng, and no lesse vertue, and such a one, as by the consente of al men, had the perfyte knowledge and vnderstandyng of scryptures) in his third boke agaynst Valentyne the arch heretike, and in the fowrth chappter of the same boke sayeth, touching the catholyke church in this maner. **We muste not seke ye truth**

Ireue. in his third boke

eth

eth among other, seing We may easely take it of the church, for as much as the Apostles haue fully lefte With it (as in a rych tresury) all truth, & Who so listeth, maye thence take the drinkes of lyfe, for this is the entre to lyfe All other are theues, and robbers, Wherefore them must We auoide, & that doctryne that the churhe teacheth, We muste loue, & Wyth great diligence embrace the tradition of the truth. For What and yf a controuersy shold happen to ryse vpon neuer so smal a questiō ought not men in that case to haue recourse to the most auncient churches, in Which the Apostles Were conuersaunt, and there learne the truth in that controuersy: ye What & yf the Apostles had lefte behynde them no Wryting at all, must We then not haue folowed the order of tradition, delyuered by them to such as they committed the churches vnto: to Which tradicion many barbarous natyons beleuing in Chryst do geue credite, Without any other Wryting, then that Whych is in their hartes Wrytten. All this wryteth Irenæus, and within a lytle after he sayeth: Yf to these barbarous nations, any man should preach in their owne language, these inuentions of

gainst Valentine, chap. 4.

heretykes

heretikes, by and by they would stoppe ther eares, and fly as farre as they could frō him and not once here his blasphemous talke.

thus sayeth S. Ireneus. Now yf christen people at this presēt, would folowe this trade, which this blessed martir here speaketh of, thē should no mā runne into heresy, but all men shuld cleue fast vnto ẏ whole some doctrine of the catholike church, & abhorre and detest, whatsoeuer any precher wold vtter vnto thē contrary to the same. For whosoeuer preacheth any doctrine, not agreable to ẏ general receiued doctrin in the open knowen church, he it is & such as be lyke to him, of whō our sauiour biddeth vs to beware, saiing in ẏ. vii of Mathewe: **BeWare of false prophets, Which come to you in shepes clothing but in Wardly they are rauenynge Wolues.**

Math. 7.

Our sauiour calleth them wolues, for ẏ they deuour ẏ soules, of so many as giue credite vnto thē, he sayeth fardar of them, that they come in lambes skines because they pretende the worde of God, and therewith bleare the eyes of poore simple men, and make them beleue, that it is as they saye, where in dede, whatsoeuer is taught contrary to that, that al christendome openly teacheth, and from tyme to tyme hath taughte, is false, & cannot possible be true, vnlesse we wold sai, ẏ christ him selfe were not tru. For he promyseth ẏ him selfe wilbe for euer w̄ ẏ churche, and that ẏ holy ghost, shal for euer gouerne the same Forasmuch than, as there is no other schole on the

earth

earth, for men to learne theyr duety towardes God, and the world, but the catholyke churche: nor no other doctrine, auayleable to eternall lyfe, but that whiche the catholyke churche teacheth, therefore all christē people are required, to make a solemne vow at their baptisme, to beleue the catholyke churche. And he that so doth, is in an assured trade of saluation, if in his conuersation, he folowe the same, but contrariwyse, he that beleueth it not, is in a moofte certayne estate of euerlastynge dampnation. Wherefore, that you maye knowe, what the catholyke churche doeth in all poyntes beleue, there shalbe hereafter particularly, set furth vnto you, the seuerall matters requisit to be beleued, & practysed of all christen people, that no man maye haue iuste cause hereafter, to pretende ignorannce, but all men beinge sufficieutlye instructed, maye by folowynge suche doctrine, attayne to euerlastynge lyfe, whych sende vnto vs al the blessed trinitie, the father, the sonne, and the holye ghoste, to whom be all honour and glorye, worlde wythout ende.

Amen.

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An Homelye of Christian loue, or Charitie.



Forasmuche as the pith, and summe, of al thinges, which be conteined, eyther in the lawe, or in the prophets, doth stād, and consist, in ỹ loue of God, and in the loue of oure neyghbour, as our sauiour Christ doth plainely testifye, in the. xxii. Chapiter of sainct Mathewe, sayenge. One of the Pharises beinge a doctoure of the lawe, tēpting, did aske him, and say: maister, What is the great cōmaūdemēt in ỹ lawe? Jesus answerynge, sayd vnto him. Thou shalte loue thy Lorde God, With all thy harte, With all thy soule, and With all thy hole mynde, this is (sayeth he) the greateste, and fyrste commaundement And the seconde is lyke vnto it. Thou shalte loue thy neyghboure, as thy selfe, and of these two commaundementes, al the lawe doth hange, and the Prophetes. And forasmuche also, as we can not loue God well, except we doo loue oure neyghboure, in a due order ne yet loue oure neyghboure well, excepte we doo

loue God in that due order, that we ought to doo, (Sainct John the Euangelist so testifiyng and declarynge, in ỳ thirde and fourthe Chapyters of hys fyrst canonical Epistle). And finallye forasmuche as he that loueth not after this sorte, is (by the testimonye of the sayde S. Jhon, in the sayde thyrde Chapiter) iudged to be in deathe, therfore it is ryght expedient and necessarye, to haue alwayes thys loue, whiche nowe in oure vulgare tongue, and common talke, is oft named by the name of charytye, but berye megerly and coldlye practysed, and set furthe in dede, as it shoulde be. And of trueth, yf we woulde iudge vprightly and weil, we ought to saye, that of all thinges that be good, to be taught vnto Christen people, there is nothynge more necessarye to be spoken of, and dayly called vpon, then charytye: aswell for that all maner of workes of righteousnes, be cõteyned in it, as also that the decaye thereof, is the ruine of the worlde, and banishment of vertue, and the cause of al vyce. And forasmuch, as almost euery mã maketh & frameth to himselfe a charity, after his owne appetite, and how detestable so euer hys lyfe be, bothe vnto God and manne, yet he perswadeth with him selfe styll, that he hathe charytye. Therefore you shall heare nowe a true and playne descryption of charitie, not of mens imagination, but of the very woordes and example of oure sauyoure Jesus Christe. In whyche description, euerye man (as it were in a glasse) may consider hym selfe & see playnlye, wythout errour, whether he be in true Charytye or not.

charitie is to lone god, wyth all oure heart, wythall our life, with al our powers, & wyth al our strength. **With al our heart**, that is to say, that our hartes mynd, & studye, be set to beleue hys worde, to truste in hym, and to loue hym aboue all other thynges, whych we doo loue best, in heauen or in earthe. **With al our life**, that is to saye, that oure chyefe ioye and delyte be sette vpon hym, and hys honour, and oure hole lyfe geuen vnto the seruice of hym, aboue all thynges: with hym to lyue, and wyth hym to dye, yea, and to forsake all other thynges, rather then hym. For he that loueth hys father or mother, sonne, or doughter, house or lād, more then me (saith Christ) is not worthye to haue me. **Wyth all oure powers**, that is to saye, that with our handes, and feete, with our eyes, and eares, oure mouthes, and tongues, and with all other partes & powers, bothe of bodye and of soule, we shoulde be geuen to the kepyng, and fulfyllynge of hys commaundementes. This is the fyrst and the prncypal parte of charitie, but it is not the whole. For charytye, is also to loue euerye manne, good and euyll, frende and foe. And what soeuer cause be geuen to the contrarie, yet neuertheless, to beare good wyl and harte vnto euery man, to vse our selues wel vnto thē, aswell in woordes, & countenaunce, as in all oure outwarde actes, and dedes. For so Christ him selfe taught, and so also he perfourmed in dede. And of thys loue that we ought to haue amongest our selues, eche to other, he instructeth vs thus. (Mathewe. v.) **You haue**

heard

heard it taught in tymes paste. Thou shalt loue thy frende, and hate thy foe, but I tell you, loue your enemies, speake well of them that diffame you, and do speake euyl of you: do wel to them that hate you, pray for them that vexe and persecut you, that you may be the children of your father that is in heauen. For he maketh the sunne to rise bothe vpon the euill and good, and sendeth raine to the iuste, and to the vniust. For if you loue them that loue you, what reward shall you haue? Doo not the Publicans likewise? And if you speake well onely of them that be your brethren, and dearely beloued frendes, what great matter is that? do not the heathen the same also? These be the very woordes of our sauyour Christ him selfe, touchyng the loue of our neighbour. And for asmuch as the Phariseis (with theyr gloses) had corrupted and almoste clearely stopped vp, the pure well of gods lyuely woorde, teachynge that thys loue and charytye, pertayned onelye to a mans frendes, and that it was sufficiente for a man to loue them whiche doo loue hym, and to hate hys foes: therefore Christe dyd open thys well agayne, purged it, and scoured it, by geuynge vnto hys godlye law of charitie, a trew and cleare interpretation which is this: that we ought to loue euery mã, both

frende

frende, and fooe: adding thereto, what commoditye we shal haue therby, and what incommodity by doinge the contrarye. What thynge can we wysshe so good for vs, as the heauenlye father to repute, and take vs for hys children? And thys shall we be sure of (saith Christ) yf we loue euerye man, wythout exception. And yf we doo otherwyse (sayeth he) we be no better than Phariſes Publicans, and heathen personnes, and shall haue our rewarde wyth them: that is, to be excluded frō the number of gods elect children, and from his euerlastinge inheritaunce in heauen. Thus of true charitie, Christe taught, that euery man is bounde to loue god aboue all thinges, and to loue euery man, frende and fooe.

And thus lykewyse, he dyd vse hym selfe, exhortynge hys aduersaryes, rebukynge the faultes of hys aduersaryes, and when he coulde not amende them, yet he prayed for theym. Fyrste he loued God his father aboue al thynges, so much that he sought not hys owne glorye and wyll, but the glorye and wyll of hys father: **I seke not** (sayde he. Jhon. v.) **myne owne wyll, but the wyll of hym that sente me.** Nor he refused not to dye, to satisfie hys fathers wyl, saying Math. xxvi. **If it may be, let this cuppe of death goo from me, if not, thy wyll be done, and not myne.** He loued also not onely hys frendes, but also hys enemies, whyche in their heartes did beare exceadinge great hatred against him, & in their tonges spake all euill of hym, & in their actes, and dedes, pursued him wyth al their

myght

might & power, euen vnto deathe. Yet all thys notwithstandynge, he withdrew not hys fauoure from theym, but styll loued theym, preached vnto them, of loue, rebuked theyr false doctryne, theyr wycked lyuynge, and dyd good vnto theym, pacientlye accepting what soeuer they spake, or dyd agaynste hym. When they gaue hym euyll woordes, he gaue none euyll agayne, when they dyd stryke hym, he did not smite agayne. And when he suffered deathe he dyd not slea them, nor threaten them, but praied for thē, and referred all thinges vnto his fathers wyll. And as a shepe that is led vnto the shambles to be slaine, Esai. 53. and as a lambe that is shorne of hys flese, dyd make Actes. 8. no noyse, nor resystence: euen so wente he vnto hys deathe, wythoute anye repugnaunce, or openynge of hys mouthe, to saye any euyll. Thus I haue described vnto you, what charitie is, aswell by the doctrine, as by the example of Christ him selfe. Whereby also euery man may without errour, know him selfe, what state and condition he standeth in: whether he be in charitie (and so the chylde of the father in heauen) or not. For although almoste euery man persuadeth hym selfe to be in charitye, yet let hym examine none other man, but hys owne hart, hys lyfe and conuersation, and he shall not be deceyued, but truelye decerne, and iudge whether he be in perfyte charitie or not. For he that foloweth not hys owne appetite and wyll, but geueth hym selfe earnestly to God, to doo all hys wyll, and commaundementes, he maye be sure, that he loueth God aboue all thynges, and els surelye he loueth hym not, what soeuer

he

he pretende: as Christ sayd. If you loue me, kepe you my cõmaundementes. For he that knoweth my commaundementes, & doth kepe them, he it is (sayeth Christ) that loueth me. And agayne he sayeth: He that loueth me, will kepe my Woorde, and my father will loue him, and we will bothe come to him, and dwell with him. And he that loueth me not will not kepe my Woordes. And lykewyse, he that beareth good heart and mynde, and vseth wel hys tonge, aud dedes vnto euerye man, frende, and fooe, he may knowe thereby, that he hath charytye. And then he is sure also, that almyghtye god taketh hym for hys deare beloued sonne, as Saynte John sayeth, in the thyrde Chapter of hys fyrste canonical Epistle. Hereby, manifestlye are knowen the children of God, from the children of the Deuill: For whosoeuer doeth not loue his brother, belõgeth not vnto God. But the peruerse nature of man, corrupt with synne, and destitute of goddes word, and grace, thinketh it against all reason, that a man should loue hys enemye, and hath many perswasions, whyche enduceth hym to the contrarye. Agaynste all whyche reasones, wee ought aswell to set the teachynge, as the lyuynge of oure sauioure Chryste, who louynge vs (when wee were hys enemyes) doth teach vs to loue our enemyes. He did pacientlye take for vs many reproches,

suffred beatynge, and mooſt cruell deathe. Therfore we be no members of hym, yf wee wyll not followe hym. For as S. Peter sayeth, **Christe suffered for vs, leauyng vs an example, that We should folowe him.** i. pete. 2.

Furthermore we must consider, that to loue our friendes, is no more but that which theues, adulterers, homicides, and all wycked persons doo: in so much that Iewes, Turkes, Infidels, and all brute beastes, doo loue them that bee theyr friendes, of whom they haue theyr lyuynge, or any other benefites. But to loue our enemies, is the proper condition onely of them, that be the children of God, the disciples and folowers of Christ. Notwithstanding mans froward and corrupte nature, wayeth ouer deepelye many times, the offence & displeasure done vnto hym by enemyes, and thynketh it a burden intollerable, to be bounde to loue them, that hate him. But the burden shoulde be easye ynoughe, if (on the other syde) euery man woulde consyder, what displeasure he hath done to hys enemy agayne, & what pleasure he hathe receyued of hys enemye. And yf we fynde no egall recompence, neyther in receiuing pleasures of our enemy, nor in rendring displeasure vnto hym agayne: then let vs ponder the displeasures, whyche we haue done agaynst almighty God. How we often, and how greuously, we haue offended hym. Whereof, yf we wyll haue of God forgyuenes there is none other remedye, but to forgyue the offeces done vnto vs, whyche be very small in comparison of our offences done againste God. And yf wee consyder that he, which hath offended vs, deserueth

not to be forgyuen of vs, let vs consyder agayn, that we muche lesse deserue to be forgyuen of God. And although our enemy deserue not to be forgyuen for hys owne sake, yet wee oughte to forgyue hym, for gods loue, consyderynge howe great, and manyfest benefytes we haue receyued of hym, wythoute oure desertes, and that Chriſte hath deserued of vs, that for hys sake, we shoulde forgyue them theyr trespasses, commytted agaynst vs.

But here may rise a necessary question, to be dissolued. If charity requyre to thinke, speake, and doo well vnto euery man, bothe good and euil, how can Magystrates execute iustyce vppon malefactours, wyth charitye? Howe can they caste euyll men into prison, take away theyr goodes, and sometime their lyues accordyng to lawes: yf Charitye wyll not suffer them so to do? Herevnto is a plaine and brief answere, that plages and punyshmentes be not euyl of them selues, yf they be well taken of innocents: and to an euyl man, they are bothe good and necessarie: and maye be executed accordynge to Charitye, and wyth Charitie shoulde be executed. For declaracion whereof, you shall vnderstande, that charitye hathe twoo offices, the one contrarye to the other: and yet bothe necessarye to bee vsed, vpon men of contrarye sorte, and dyspolition. The one offyce of Charitie, is to cherishe good, and innocent men. Not to oppresse them, with false accusatiõs: but to incourage them, wyth rewardes to doo well, and perseuer in well dooynge: defendynge them wyth the swoord, from theyr aduersaryes. And the office of Bishoppes, and

pastours

pastours, is to laude good men, for well doyng, that they maye perseuer therein, and to rebuke and correct, by the woorde of God, the offences, and crimes of all euyl dysposed persons.

The other office is, to rebuke, correcte, & punish, byce, without acceptation of parsons, and this is to be vsed, agaynst them onely, that be euyll men, and malefactours. And it is as well the office of Charitye, to rebuke, punyshe, and correcte theym, that bee euyll, as it is to cherysshe, and rewarde them that be good, and innocent. Sayncte Paule soo declareth, wrytynge to the Romaynes, and sayenge, the high powers are ordeyned of GOD, not to be dreadefull to them that doo well, but vnto malefactours, to drawe the swoorde, to take vengeaunce of hym that commytteth the synne. And Saynct Paule byddeth Tymothye constauntlye, and vehementlye, to rebuke the synne, by the woorde of GOD. So that bothe offyces shoulde be dylygentlye executed, to impugne the kyngdome of the deuyll: the Preacher wyth the woorde, and the Gouernoure wyth the swoorde. Els they loue neyther God, nor them whome they gouerne, yf for lacke of correction, they wylfully suffer God to be offended, and thē whom they gouerne to perysshe. For as euery louing father correcteth hys naturall sonne, when he dothe amysse, or els he loueth hym not: So all gouernors of Realmes, Countries, townes, and houses, should louynglye correcte them, who be offendours vnder theyr gouernaunce.

Roma 13.

1. Timo. 5

And cherysshe them who doo liue innocently: yf they haue any respecte, either vnto God, and their office, or loue vnto them, of whom they haue gouernaūce.

And suche rebukes, and punyshmentes, of them that do offende, muste be done in due tyme, least by delaye, the offender fall headlinges into al maner of myschyefe, and not onely bee euyll theym selues, but also do hurte vnto manye men, drawynge other by their euyll example, to synne, & outrage, after them. As one theef maye bothe robbe manye men, and also make many theues, and one sedicious person mai allure many, and noye a hole towne or coūtrie. And suche euil persons, that be so great offenders of god, and the commō wealth, charitie, requireth to be cut of, from the body of the common weale, lest thei corrupt other good, and honest persons: like as a good surgeon curteth away a putrified, and festred member, for the loue he hath to ỹ hole body, least it infect other members, adioynynge to it. Thus it is declared vnto you, what true charitie, or christian loue is, so playnely, that no man nede to be deceyued.

Whyche loue whosoeuer keepeth, bothe towardes God (whom he is bounde to loue aboue al thinges) and also towardes hys neyghboure, aswell friende as foe, it shal surely kepe hym frō all offence of god, and iust offence of man. Therefore beare wel away this one shorte lesson, that by true christian charitie, god oughte to bee loued, aboue all thynges, and all men oughte to be loued, good and euyll, friende and foo, and to al suche we ought (as we may) doo god: those that be good, of loue wee ought to encorage, &

cherishe,

cherysh, bicause they be good: And those that be euil, of loue, we ought to procure vnto them their correction, and dewe punyshment, that they may thereby, either be brought to goodnes, or at the lest, that god and the common wealth may be the lesse hurte, and offended, hating alwaies, the vice, or offence, but louynge the person alwayes, as the creature of god, and as one, who by nature is ioyned in kynred vnto vs. And yf wee thus directe oure lyfe, by Christian loue and Charytye, then Christe doothe promyse and assure vs, that he loueth vs, and that wee be the Chyldren of our heauenlye father, and reconciled to hys fauour being verye members of Christ, and that after the shorte tyme, of thys presente and mortall lyfe, we shall haue with him, eternall lyfe, in hys euerlasting kingdome of heauen: Therfore to hym, wyth the father, and the holy ghost, be al honour & glory, now & euer. Amen.

An homely declaryng howe dauuge-rous a thyng, the breache of Cha-ritye is.

Math. 5.



Our Sauiour Christ in .v. of Mathew, setteth forth an vniuersal doctrine, that is, a doctrine, apperteyning indifferently to al Christen me vnd there he declareth, how great perfection of life, ought to be in one of vs, saiynge in thys maner.

Nisi abundauerit iustitia vestra plusquam Scribarum, & phariſæorum, nõ intrabitis in regnum cœlorum. That is to saye:

Except your righteousnes excede the ryghteousnes of the Scribes, & the Phariseis, ye cannot entre into the kyngdome of heauen.

For the ryght vnderstandynge of whych wordes, it is to be noted, that righteousnes in this texte, dothe signifye all kynde of vertue, and goodnes, and that by the Scribes, and Phariseis, Christe doothe here meane, certaine companies, whyche were amonge the Iewes, and dyd lyue accordinge to the letter of Moyses lawe, so vprightly, in the face of the world, that they were commenly taken for parfyt men.

Oecumenius vpõ the .v. of Mathew

Oecumenius, an aũcient father of the greke church, doth so declare the forsayde woordes. Wherefore, when our sauioure requireth of vs, that we in righ-

teous-

tuousnes, shoulde passe the Scribes and Phariseis, he meaneth, that we Christen folke should not onely outwardely, seme good in the syght of the world, (as did the Scribes, & the Phariseis,) but inwardlye also in our hartes, shoulde be lykewyse good, in the syght of almyghtye God, whych they were not. And because no faulte is more greuouse, then the breache of Christen Loue and Charytye, therefore immediatelye after the forsayde generall sentence, he instructeth vs, afore all other thynges, in our duty, touchynge Charitie, sayinge: *Dictum est antiquis, non occides, qui autem occiderit, reus erit iudicium. Ego autem dico vobis, quia omnis qui irascitur fratri suo, reus erit iudicio.* That is to say. **It was sayde to them of olde tyme, Thou shalte not sleye Whosoeuer doth sley, shalbe in daunger of iudgemēt. But I saye vnto you, that Whosoeuer is angry With his brother, shalbe in daunger of iudgement.** Behold, good Christē people, how perfit a charity Christ requireth in vs. For to vs he maketh the least breache of Charitie, as daungerous, as in old tyme, was the greatest breache to the Jewes. The greateste breache of Charitie, is murder, and the punyshment thereof amongest the Jewes, was iudgemente. The leaste breache of charitie, is anger, and yet the punishmēt appoynted for it to vs Christians, by our Sauioure hym selfe, is lykewyse iudgement. Howe great dyfference of lyfe then, I pray you, must be betwene vs nowe lyuynge vnder the newe lawe, and them that of olde tyme lyued vnder the olde lawe, that is vn-

der

der the law of Moyses, when as the self same paine that was then prescribed vnto them, for the highest degree of vnharitablenesse, is now dewe to vs, for the lowest degre therof. How is it that men flatter them selues, with the pleasaunt name of Christian libertie, and thinke that, because Christ saieth in the xi. of Mathew. *Iugum meum suaue est, et onus meum leue.* That is to saye. **My yoke is swete, and my burden lyghte,** that therefore suche strayghtnesse of lyfe, and paynefull trauell is not requyred of vs, as was before tyme of the Jewes. True it is in deede, that Christen men are not at thys presente, bounde to bee cyrcumcysed, or to offer vppe vnto almyghtye GOD, calues, oxen, sheepe, and Gotes, or to goo thryse a yeare to Jerusalem, or to forbeare swynes flesh, or to kepe other lyke obseruations of Moyses lawe, but as touchynge the true commaundementes, and all morall Preceptes contayned in the olde testament, wee Christians are bounde to the obseruation of them, & of all other thynges, belongyng to the estate of the newe testament, and so bounde, as that in performaunce, and fulfyllynge of them, we muste be muche more perfyt, and more exacte, then euer was the Jewes in obeyng Moyses lawe. Neither is the yoke of Christ called sweete, nor hys burden lyghte, for anye ease or remission, that wee may take in oure condition, but for two other consyderations, of whych the one is, the abundaunce of grace, gyuen nowe in the tyme of the newe testamente, farre exredynge, the measure of grace gyuen to the Jewes, folowynge Moyses lawe: the other is, the greatnes

Matth. 11.

greatnes of reward promysed to vs aboue the Iewes, as witnesseth amonge manye other auncient fathers, Decumenius also, who writynge vpon the v. of Mathewe, saieth after thys sort. *Quoniam infancia in virilem iam transierit etatem, et copiosa hominis data est gratia, et maxima proposita sunt premia (neque enim in possessio terræ terronorum, quã bonorum, aut prolis fœcunditas, aut longa vita, seu victoria contra hostes promittitur, sed regnũ cœlorum, adoptio et victoria contra dæmones) merito magna exiguntur certamina.* That is to saye. For as muche as now infancie is passed into mans age, and grace is plenteously geuen to men, and moost greatest rewardes are promysed (for now neither possession of earth, & earthlye goodes, nor longe lyfe, nor fecunditie of children, nor victorie againste oure mortall enemies, is promysed, but the kyngdome of heauen, adoptiõ to god, and victory against deuils) therefore of good reason, great fyghtes are required of vs. Thus sayth Decumenius concluding that we christen men must more paynefully, and manfully, fyght agaynst our ghostly enemye, then did the Iewes, because we receyue more grace thẽ they receyued, and haue promyse made to vs of greater rewardes, then they had made to thẽ. For these two causes, we christen men must thinke the yoke of Christe swete, and hys burden easye, be the thinges which are required of vs neuer so harde to doo, as this is one, that we may not breake charitie, so muche as in the lowest degree that can be, that is in anger, which worde in the foresayde place

of Mathew, doeth signifie a violation or breache of charitie, not vttered or shewed forthe by any sygne, but onely conceyued secretly in the heart, and there lyinge hyd from knowledge of man, but open and manifest to the eye of almyghty god, who seyth euē the inwarde thoughtes of the heart: thys breache of charitie, though it seme to manye a smale faulte, yet Christ declareth it to be a greuouse faulte, and maketh it in the payne equal with murder, committed of olde tyme by the Jewes. Nowe yf christen men, hauing conceyued angre in their heartes, do not by and by suppresse the same, but proceade to a fardar breache of charitie, that is to vtter theyr anger by any signe or token, then is this theyr fault greater thē the other, and the punyshemente due for the same, greater also, accordynge to the woordes of Christe, who in the .v. of Mathew sayth. *Qui autē dixerit Racha reus erit concilio.* that is to saye. **He that sayeth to hys brother Racha, shalbe in daunger of counsel.** Where, by Racha, we muste vnderstande an outewarde signe, vttered by the mouthe, with breach of charitie, and yet suche a signe as dooeth signifie no expresse or perticuler reproch as, to thou our brother or to tushe at hym. And by councel we must vnderstand a greater punishment, then was iudgemente. After this our sauiour procedeth to the third degree of vncharitablenes, whyche is in woorde to call our neyghbour, by any euyll name, as to call hym foole. Of thys thyrd degree Christ sayeth. *Qui autem dixerit fratri suo fatue, reus erit gehennæ ignis.* that is to saye. **He that calleth hys brother foole, shalbe in daunger of hell fyre.**

Beholde

Beholde christian people, youre lyfe in thys lesson, as in a glasse, and you shall see what daunger you stand in. Who is there almost amongest vs but that vncharitably calleth his neighbour foole or soin like euyl name? yea, who is ther in maner that doth not far passe thys degree of vncharitablenes? And yet our sauioure nameth no mo degrees, partly because the payne of thys thirde degree beynge hell fyre, no greater payne coulde be named, for suche as should passe the same degree: partlye because the Christian man should at the least be soo wary, & circumspecte, in keping of brotherly loue, & charitie, that thoughe he dyd perchaunce so farre forgette hym selfe, as to call his brother foole vncharitablye, yet farder then so, he should not so much as thynke, throughout his whole lyfe. It is written of one Solon an infidell, but yet a verye polytyke man, howe when he made lawes for ỳ gouermẽt of the famous citie of Athens he in all his lawes appoynted no punishmente for a parricide, that is for suche a one as shoulde kyll hys father or mother: and when he was demaunded, why he prouided not for that case, he answered that he verilye thought and beleued, that no one beynge brought vp in Athens vnder hys lawes, woulde at anye tyme attempte suche an heynous synne. Euen so may we say of our sauiour, that he speaketh but of those foresayde thre degrees of vncharitablenes, for that it is not lykelye christen men, beynge traded in Christes moste parfyt religion, would at anye tyme procede in the violatynge of charitie, farder then so. But here may be moued a question whether our sa-

uiour hath so forbidden vs to be angrye, to saye Racha, or thou foole, one to another, ỳ in no wise anye man maye so doo, but thereby he falleth in daunger of iudgement of councell or of hell fyre. For answere to this question, it is to be noted, that our sauiour in thys place, forbyddeth vs al kynde of vncharitablenes, and nothynge elles. For asmuche then as in the third of Wath. S. Jhon Baptist calleth the scribes and phariseis, adders broode, and S. Paule calleth the Galathians fooles, and men without vndersta-ding, in the seconde chapter of hys epistle written to them: yea Christ hym selfe, in the .xxiiii. of Luke calleth hys dere beloued apostles fooles, and sloo of belefe, and the thyng whiche they dyd, can not be iudged vncharitable, therfore we must saye, that when suche as haue authorytye, vpon a good and godlye zeale, rebuke trespassours and offenders, therby to make them ashamed of theyr euyll doinges, and the rather to leaue the same, that this kynd of rebuking is lawfull, and in no wise ment in the foresaid talke of Christ. But the onely thyng that is there forbydden, is the breache of charitie, when one man meaneth no good at all, to another, but for the onelye satisfiynge of hys vncharitable heart, wysheth hym hurte in his heart, or vtteryng hys secret vncharitable mynde, doth thou hym, or tushe at hym, or finally speaketh contumelious wordes, expresly vnto hym, callyng him foole, idiot, or by other like opprobrious names: Wherefore to conclude, seynge you nowe knowe, what parfyt loue and charytye our sauiour Christ doth require to be in vs, lette all accustomed

Math. 3.

Gala. 2.

Luc. 24.

rancor

rancor and malyce from henceforthe be vtterlye banyshed from emongest vs, that we dwelling in charitie, maye dwell in god, and haue here in thys lyfe, GOD dwell in vs, and in the worlde to come, dwell in heauen with hym for euer, whiche graunt vnto vs, the blessed Trinitie, the father, the sonne, and the holye ghoste, to whome be honoure and glorye worlde wythout ende.

Amen.

Io. Harpesfelde, sacræ theologiæ professoris, et Archidiaconi London.

An Homely of the churche, what it is, and of the commodyty thereof.



Whosoeuer (good people) wyll call to hys remembraunce ỹ inestimable goodnes of Almyghtye God, and his inestimable mercye, towardes vs nothing deseruing the same: yf there be any spot of heuenly grace, in that person, he shall be ashamed of hys owne vnthankefulnes, and disobediens, & be compelled to fall downe in body, and soule, before our Lord, to aske pardon for his transgression. Of the which goodnes, and mercy of god, you haue a sufficiente, and moste euident declaration, in these godlye and deuout homelies, that are set fourth to you, of the creation, & redemption of man: Neuertheless, for your further instruction, & ghostlye comfort in this behalfe, I haue thought good to lette you vnderstande, another hye benefyte, geuen to vs, by oure sauiour, and redemer, Jesus Chryste, that we, hauynge parfyt knowledge of God, maye euermore prayse and magnifye hym, accordynge to our mooste bounden duetye. And this hye, and heauenly benefyte, is the holye catholyke churche, whiche our deare, and dreadfull Sauioure, both before

and

and after hys paynefull deathe, dyd ordeyne, and appoynt, to be for euer to vs, a moste louynge & tender mother, a perpetuall preseruation for our soule helth and a pyller of trueth, in al our doubtful daungers. Whiche churche, for so muche as it hath bene lately assaulted, by sundrye sectes and heresies, and so sore shaken, that many (more is the pitie) hathe separate them selues from the same, and wylfully haue runne astraye, beynge ledde and caried with euery waue, and winde of newe learninge, I purpose by Gods grace, to open shortlye to you, what this churche is, what maner of churche it is, and what commoditie we haue by it.

Fyrste the churche is a connocation of all people throughout the whole worlde, professynge one faith of god, and one vse of al the holy sacramentes: whiche churche, because it is purchased and sanctifyed by the death of oure Sauoure Iesus Christe, it is most derelye beloued to God the father, and is called in holy scripture, by moste hie, and excellent names, as. *Corpus Christi, Sponsa Christi, Regnũ cœlorum. &c* that is to saye. **The bodye misticall of Christe, the spouse of Christe, the kyngdome of heauen.** For S. Paule speakynge of Christe sayeth. **That he hath appointed sundrie officers, to maintayne the holy ones into the worke of ministratiõ, to the edifyng of the body of Christ.** Ephes. 4 And kyng Salomon taught by the holy ghost, dyd forsee the dignitie and bentye of thys holy churche, and sayde in name the of God thereby.

Vna est columba mea, perfecta mea. That is to saye. One is my dooue, and my perfect one. wyth many other suche louynge wordes, as my sister, my spouse. &c. And S. Paule byddeth husbandes to loue their wiues, euen as Christe loued the churche. Lykewise in the holye ghospell our sauiour Christe, doth compare the churche to sundry thynges, vnder the name of the kingdome of heauē, as vnto a kyng, which made a mariage for his sonne: sometymes to tenne virgins, and many suche other: by all whyche names & callinges, we may learne that the churche is an high and excellent thynge, & derely beloued to almyghtye god, who for hys churche sake, dyd geue hys onely sonne to most vyle death, & for the whiche also he hath prepared the kyngdome of heauen.

Now, for asmuch as we reade of another churche in the holy scripture, which is called, *Ecclesia malignantiū.* The church of the malignaunt and noughtye people. And yet of late a greate numbre of scismaticall persons, beynge in verye dede members of thys malignaunt church, haue vsurped to thē selues the name of the trewe chucche: I intende to geue you sufficient instruction, to discerne and know the trew church of Christe from the heretycall and scysmaticall congregations. Fyrst thys holye and trewe churche of Christe, is called in our Crede, as it is in dede, the catholyke Churche. That is to saye, the vniuersall church, because it is not lurkynge in anye corner, or in any one country, but is in al countreys dysperſed: neyther in thys catholyke churche, hyd

from vs, or inuisible, or vnknowen: but we may easly discerne and know the same. For Christ doth call it, Ciuitatem super montem. A cytye vpon an hyll. And in the ghospell of Saynt Mathewe also, teachynge the order of brotherlye reconciliation, he sayeth. Math. 5.

If thy brother trespasse against the, go & tell him his faute, betwene hym, and the alone, but if he heare not the, yet take with the one or two, yf he heare not them, than tell the churche. Oh lorde howe shall he tell the churche, yf it be not knowen, as the euyll doo contende.

Lykewyse Saynt Paule speakynge to the priestes and elders at Ephesus, doth warne thē to take hede to them selues, and to al the flocke, amonge whome the holy ghost (sayeth he) hath placed you to rule the church of God. Thus playnely the scrypture declareth that the catholyke churche is, and oughte to be manyfestly knowen, yet lest you shoulde any thyng doute of the vnderstandynge of these scryptures, heare I beseche you, how playne Sayncte Augustyne, doth write hereof. Con. Pe. lib ca. 13

sicut per verba dei noui nus, ubi sit plātatus paradisus: sic per uerba Christi, ubi sit ecclesia, didicimus.

As by the woordes of God, we know wher paradise was planted, so by the woordes of Christ, we haue learned where ỹ churche is.

Marke here (good people) that Saynt Augustyne in this place doth write agaynst an heretike, beinge one of the donatistes secte: who denyinge the Catholyke churche, did ascribe the faythe of Christ, and all

ſaluation, to them ſelues onely, beynge a ſmale parte of Aphrica, lyke as all ſciſmaticall congregations, in thys late tyme, haue done: ſome ſayinge in Germany, here is Chriſt, here is the churche: ſome in Heluetia, here is Chriſt, here is the churche: other in Bohem, here is Chriſt, here is the churche: and we in Englande, here is Chriſt, and here is the church. Whereof euery one dyſſentynge from another, and that in matters of great weyght, doth declare, that the ſpyrite of God, which is the ſpryte of trueth, and vnitie, promyſed by Chriſt to the catholyke churche, doeth not leade nor gouerne ſuche ſectes: neyther oughte they to mayntayne and ſet furthe falſe doctrine, to the people, vnder the name of the churche, yet ſaynte Auſten in ỳ ſame place, addeth hys, or rather gods threatenyng, ſaying. *Abiſto vniuerſo, ad patrẽ quamlibet, quiſquis ſeperat hominem, ille diaboli filius, & homicida conuincitur.*

Who ſoeuer doeth ſeperat one mã, from this Whole, to anye parte: he is proued to be the ſonne of the deuyll, and a verye manqueller.

Alas than in what heauye caſe, are thoſe that haue ſeparate from the catholyke churche, not one man onely, but many thouſandes. Surely in heauy and miſerable caſe: vnleſſe, they doo ſpeadelye and in due tyme repente, and doo penaunce. Moreouer to knowe more manyfeſtlye, the catholyke churche of Chriſt, we ought to conſyder what Saynte Paule writeth of the foundation thereof. For all ſciſmaticall congregations, though they grounde them ſelues apparantlye vpon the holye ſcrypture, yet haue

they

they theyr profession, seuerally taken of some nought-
tye man, as S. Augustyne sayeth. They are cal-
led euery one by proper names, Which they
dare not deny. But the catholyke church, though
heretykes haue named it Papystycall, yet receyued it neuer anye other name, but catholyke, and christian: but al mē that rede, may se how gloriously some haue vsed the name of *Marchion*, *Ebion*, *Arrianus*, *Manicheus*, *Pelagius*, *Donatus*, and oure tyme lykewyse, the name of Luther, Zwinglius, Coralstadius, wyth thousandes such other, which hereticall fashion S. Paule doeth rebuke in hys epystle to the Corynthyans, who were euen in lyke case: and bostyng vpon men sayd, *Ego Pauli*, *Ego appolli*, I hold of Paule, and I of Appollo. But the holy apostle rebuketh them sayinge. As long as there is amonge you, enuynge and strife, or sectes, are you not carnall? So that euerye chrysten man, and woman, may playnely see by the scripture, that these hauyng suche diuision, and sundrye sectes amonge them selues, are by S. Paule, accompted altogether carnal and farre vnworthy to vse the name of the churche, whiche is the onely and chaste spouse, of Christ. But of the catholyke church, saynt Paule sayth. Nowe therfore ye are not straūgers, and forreyners but you are citisens With the saintes, and of the housholde of God, and are builded vpon the foundation of the Apostles, & prophetes, August.

Jesus Christe hym selfe beinge the head corner stone. And further, because S. Paule through the holye ghoste in hym, dyd foresee that all heretykes woulde cãllenge vnto them selues the authoritie of the apostles & prophetes, and that they would without authoritie or knowledge, wrast their writinges euery one to their owne sense: therefore thys holye apostle in the same epystle, telleth vs the order which Christ hath appoynted to be obserued in hys church: for he sayeth that Christ ascendyng into heauen, dyd geue gyftes to menne, and that he made some apostles, some prophetes, some euangelystes, some shevardes, and teachers, declarynge thereby, that in the catholyke churche, there are orders, and offycers, some hyer, some lower, whome the reste ought both diligently to heare, and humbly to obey. So did the same S. Paule before hys death apoint Timothe to the offyce of a byshoppe, and also Tite he dyd leaue in Creta, that he shoulde ordeyne prieستes in euery citye, which prieستes, and Byshoppes, should not be disdained, or lytle regarded (as in this tyme of manye they are) but they shoulde (dooynge their duetye) haue double honoure and faythfullye gouerne the church, as S. Paule sayeth. And wrytynge to Tite, he byddeth hym exhorte, and rebuke, with all feruentnes of cõmaundyng, by these places of the holye scripture, you may easly see and vnderstande, that in the catholyke churche, there are and ought to be degres and orders, and that whosoeuer doth breake, contemne, or deny the same; he denieth and forsaketh the verye trueth, and ordynaunce of

Christ

Chriſt and hys apoſtles.

Nowe further, we oughte to conſyder, that as S. Paule dyd ordeyne Timothe and Tyte, yea and other byſhoppes, and preſtes, in hys tyme, ſo they by his commaundement, dyd in theyr tyme, ordeyne other, delyuerynge alſo to them, the doctryne whych they haue receyued of Paule, and by contynuall diſcurſe of tyme, euery one hath delyuered the faythe, that they from the apoſtles haue receyued, and ſo euen from Chriſte, to thys preſente daye, one fayth hath euer ſtande ſtedfaſte. Whiche thoughe it hath ſundrye tymes bene aſſayde, and ſore pynched, yet euer it hath preuayled at the laſt, and had the vpper hand, accordynge to Chriſtes promyſe, neyther ought any man leſſe to credyt the catholyke church, becauſe there are in the ſame, diuers euyll and wycked ſynners. For Chriſt him ſelfe, doeth compare the churche to a nette caſte into the ſea, whyche taketh bothe good and bad fiſhes, but at the ende, the good ſhalbe reſerued, and the euyll caſt awaye. Was not twelue choſen by Chriſte, yet one of them he calleth a dyuell? Doth not Chriſt alſo ſaye, that the ſcrybes and Phariſeis, do ſyt in Moyſes chayre, neuertherleſſe, he would the people ſhould obey theyr leſſons? Euen ſo thoughe ſome members of Chriſtes catholyke churche, doo not lyue accordynge to theyr vocatyon, yet oughte no man therefore the leſſe to regarde the faythe and doctrine of the ſame churche. Theſe thynges good people thoughe they are ſuffycyente, to declare the holye Churche, what it is,

Math.16

Math 13.

Mat. 23.

and how it may be knowen, yet I beseche you most dilygently to note and cary away one rule, whyche shall neuer deceyue you, but is a sure tryal of the catholyke churche, and the faith thereof. Thys rule is not myne, but taken out of a learned, auncient, and ryght godlye father in Christes churche. He sayeth.

Vincent. Lirenen. **There are thre meanes to trye a churche, or doctrine, the fyrst is antiquitie, the seconde is vniuersalitie, the thyrde is vnitie.** By the fyrst, we are taught that a trew doctrine must be knowē by that that is not lately spronge vp, or rysen, but cōmeth from Christ and hys apostles, and hath continued styll in the churche. By the seconde, we maye vnderstande, that a trewe faythe or doctrine of the churche is that onelye, whyche vnyuersallye, in all countreyes hath ben taught, & beleued. By the third we ought to learne, that a true doctrine, or fayth of the church, doth alwayes agre, and is alwayes one. No we those thre thinges well noted, maye instruct and teache anye christen man, to knowe the catholyke churche, whyche euer sence the apostles tyme, and in al countreyes with one consent (in al thinges concernyng our faith) hath shewed her self the worthy spouse of Christ. Contrarye wyse, false doctryne, and heresye, euer hathe doone, and shall doo to the worldes ende, **lately arise, & lurke in priuat corners, & neuer agre with it selfe.** Which thynges I myght easlye at large proue, and open to you, by playne and manifest demonstration. But because in the nexte homely, I intende to speake of the auctho-

ritie

ritie of the churche, and also of the commoditie, and profite that we haue by the same, here I wyll make an ende, beseching all you (good and godly people) to geue your bodyes, and soules, an humble and holy sacrifyce to almyghtye God, praiynge euermore, that we may be altogether lyuely membres, of oure sauiour Jesus Chryst, and of his catholyke churche here vpon earth, and after this life, partakers of the ioyfull kyngdome of heauen, through the same oure Lord Jesus Christ, to whome wyth the father, and the holy ghoste, be all honour and glorye, worlde without ende.

Amen.

H. Pendilton *sacræ theologiæ profes.*

An homely of the authoritie of the church
Declarynge what commoditie and profyt we haue thereby.



Lyke wyse, as in the laste Homelye, it was declared to you (good Christen people) what the church is, and how it maye be knowen: soo nowe you shall learne, the aucthoritie of the same catholyke church and the commodytye, or profyt that ensueth to vs all, beinge membres of the same churche. Fyrste, when oure Sauioure Jesus Christ did send forth the twelue apostles to preach, who were and are the chiefe and principall pyllers of thys catholyke church, he did geue to them great power and aucthoritie as saynt Mathewe beareth wytnes, sayinge, **Jesus dyd call together the twelue dyscyples, and gaue them power ouer vncleane spirites, that they shoulde cast them out, and should heale all maner of diseases and infirmities.** And sundrie tymes we do reade in the holy ghospel, that our Sauiour Christ doeth speake to hys Apostles after thys maner. *Qui uos audit, me audit, & qui uos spernit, me spernit.* that is to saye.

He

He that heareth you, hereth me and he that dispiseth you, doth dispise me. Meanyng, and wyllyng thereby, that all the worlde should knowe and confesse, the aucthoritie of the catholike church which Christ him selfe dyd buyld in, and vpon these hys holy Apostles. And to the same purpose he sayd to thē. *I am non dicam uos seruus, sed amicos & c.* That is to sai. Nowe I wyll no more call you seruaunts, but frendes, for al thinges that I haue herd of my father, I haue declared to you. And agayne he sayeth, As my father sente me, euen so I send you. By these, and many such other places, we maye see, that our louyng sauiour, did giue greate aucthoritie to his apostles. But nowe it is, expedient, and nedefull, to declare, in what specyal poyntes this aucthoritie doth consist, and that the same aucthoritie was not onely geuen to the Apostles of Chryst, but also to theyr successoures, in the catholyke churche, euer to endure. Which aucthoritie, though it be greate, and manyfolde, yet these are the chefest partes thereof, that hereafter doo folowe. Fyrste, almyghtye God, hath geuen power, and aucthoritie, to the catholike church, to haue the true sense, and vnderstandyng, of the holy Scrypture, yea, and to approue also, or reproue al writing as Scripture, or no Scripture. Whiche thynge, good christen people, you may well vnderstande to be mooste true, yf ye call to remembraunce, who is ỳ guyde, and gouernour of the church, that is to wit. the holy Ghost, as Chryst dyd promyse, saying.

Math. 10

Ioan. 15.

Ioan. 20.

Ego rogabo patrem et alium paraclitum dabit vobis, vt maneat vobiscum
Ioan. 14. in eternum, that is to saye, I wyll aske my father, and he wyll giue to you an other comforter, that he maye a byde with you for euer. And after that our lorde and sauiour had rysen frō death, he dyd breathe vpon hys Apostles, and sayde *Accipite spiritum sanctum* Take you the holy ghost and also.
Ioan. 20. after hys ascention into heauen, accordynge to hys merciful promise he did send downe the holy Ghost
Act. 2. vpon his Apostles, as sayncte Luke writeth. Nowe that the holy ghoste was not geuen to the Apostles onely, but also to the catholyke churche, to the worldes ende, it is manifest: forasmuche as Chryste dyd promyse the comforter, *vt maneat uobiscum in eternum*. That he should abyde (sayeth he) With you for euer.
Ioan. 14. Nowe we are moost certayne, that the Apostles of Chryste dyd suffer deathe, for the faythe of Chryste, and that within fewe yeres, after they thus had receyued the holy ghoste. Neuertheles, Christ sending furthe hys Apostles to preache, and baptyze, sayd to
Math. 18 thē: *Ecce ego vobiscū sum omnibus diebus vsque ad cōsummationē seculi* That is, Behold, I am with you at al tymes euen to the ende of the Worlde. Wherefore we maye playnly see, that the holy ghoste beyng promised to the Apostles, to abide for euer, and to the very ende of the world, was promised and giuen to them and to their successours in ỳ churche, where he doth and shal abide for euer. Now forasmuche, as the holye ghoste is the gouernour and ruler of the catholyke churche, we ought there onely, and in no other

corner

comet, to searche the true vnderstandynge, and discernynge of the scryptures. And for thys cause, the auncient fathers (were they neuer so godly, & so well learned) yet woulde they neuer presume vpon theyr owne iudgements, but euer referred them selues, to the vnderstandyng, and interpretation of the catholykechurche before them. Therfore the godly lerned and ancient father *Ireneus*, wrytyng agaynst schismaticall herelyes, sayeth thus *Quid enim si qui de aliqua modica, quæstione disceptatio esset, nonne oporteret, in antiquissimas recurrere, Ecclesias*, &c. that is to saye, but what and yf there were contention concerning some smal question, were it not necessarye to returne to the moost auncient churches: and immediatly after he sayeth: *Quid autem si neq; apostoli quidem scripturas reliquissent nobis, nonne oportebat ordinem sequi traditionis quam tradiderunt his, quibus committebant Ecclesias?* What (sayeth thys holye father) yf the Apostles had lefte to vs no scripture at all, had it not bene necessarye to folowe the order of that tradytion, whyche they delyuered to those, to whome they dyd bequethe the churche: Alas (good people) how farre are many in these dayes gone from thys olde, and auncient rule? this blessed martir, here exhorteth or, rather commaundeth, that yf any smal dyscorde, (thoughe it be in a matter of lytle importaunce) doo chaunce, that we woulde not, accordyng to our fantasy, iudge therein, but though we haue no scripture for the same, yet (saieth he) we ought to folowe, kepe

Ireneus lib. 3. cap. 4.

and obserue the tradition of the auncient churches where as in these late dayes, the impudent procedars, haue taught the zely people, that euery man should, and maye be a iudge of controuersyes, and that we oughte to obserue no tradition, nor ceremonye, other than we fynde in the holye scripture. Of such, the same holy Ireneus dooeth speake thus, after many other notable lessons to the same purpose

Ire li. 4. cap. 43. *Omnes autem hij decidunt a veritate, et heritici quidem alienum ignem afferentes ad altare dei, id est, alienas doctrinas, a celesti igne conburentur. &c* All these (sayeth he) doo fal from the truth: and the heretykes truelye. bryngynge straung fyre to the aulter of God, that is to saye, straung doctrine, shalbe brent With the heuenly fyre. With such lyke threatnynges in the same place, to those that disobey ỹ authoritie of ỹ churche. Lykewyse sayntt Augustyne speakyng of the baptysme of chyldren, and how that sacrament can profyt them, seyng many die before they know the effecte of the same, affyrmeth, that the faythe of those that bryng the chylde to christenynge, shall profyte the chylde that is brought, but for his probacion, he bryngeth thus. *Hoc commendat ecclesie saluberrima au-*

Aug. de arb lib. 3 *thoritas.* This thing the mooste holsome authoritie of the churche doethe commende.

And euen wyth lyke reuerence, the same saint Augustyne, dooth many tymes submytte all hys iudgments, and workes to the catholyke churche. And fynallye to declare hys iudgement, concernynge the authoritie of the cathlyke churche. He sayeth thus

Epist. 7. In proemio. li. 3. de. Tri-

Ego

Ego vero Euangelio non crederem nisi me catholicæ Ecclesiæ commouere authoritas. August. cõtra epi Manich. Cap.3.

ỹ is to saye **Truly, I would not beleue the Gospel, onles that the aucthoritye of the catholyke churche did moue me thereto.**

And we ought here to consider, that after the ascension of our sauiour Christe, for the space of certayne yeares, there was no gospell at all wrytten: but all thynges, concernyng the faythfull christians, were ruled, and gouerned by the disciples of Christ, being than the heades of the church. Afterward, we rede that dyuers of the dysciples of Chryste, dyd wryght Gospelles: as sainct Bartylmew, Nicodemus, and an other Gospel was called Euangelium Nazarcorum But the aucthoritie of the church, did onely admite those fower euangelistes: which now the whole churche dooth retayne. Whyche thing myght wel seme marueilouse, seynge that bothe sayncte Bartylmew, and Nicodemus, were present, and dyd see the woorkes of Chryst, and also dyd here hys doctryne, where as sainct Luke dyd learne hys gospel of saincte Paule, and other, and so likewyse dyd S. Marke but hereby it doeth mooste playnly appere, that the catholike churche onely, hath thys hye aucthorite, to discerne scriptures, and that scriptures allowed by ỹ church should not be refused of any particulare persons.

Nowe therfore, seynge that the catholyke churche, bothe hath deliuered, to vs the scrypture, and in all ages and times, hath bene taken of al Godly lerned men, for the true iudge therof. I exhort, and beseche all you (good christen people) that in all doutes, opinions, and controuersies, ye would resort to ỹ holy

churche,

churche, and there learne what the same catholyke church hath beleued, and taught, from time to time concerninge doutes, or controuersies, and yf wyth lowly and meke hartes ye wyll so doo, surely the holy ghoste wyll instructe you, he wyll comforte you, and he wyll leade you into al trueth. But yf in such case, ye will fly from the catholyke church, & aske cou sell of your selues, or of any that doth swarue from the sayde churche, than for so much as the holy goste is not your gyde, you shall fall from ignorannce to errour, and from doutyng, and dyspuring, to plaine herefy, and so from one, to another, to the vtter confuston, of both body and soule. Yet besides this great authoritie of the churche, whereof you haue heard there is an other gyuen by God, of moost hye excellencye, that is, power to forgiue, and pardon the penitent synner, and to punyshe, and correct, the obstinate or frowarde synner, which power and auctho
Leuit. 13. ritie, as it was figured in the preesthode of the olde lawe, as in Judgyng of leprose persones, and in punyshyng to death, those that did not obey the preeste
Deut. 17. euē so is it giuen by our sauiour Christ in very dede in the gospell, to his Apostles, and to all theyr succes soures. For after that oure sauiour had ryssen from death, he came amonges hys Apostles and breathed vpon them and sayde. *Accipite spiritum sanctum, quorum dimiseritis peccata, dimittuntur eis, et quorum retinueritis, retenta sunt.*
Ioan. 20. (That is) **take you the holy ghost, Whose sinnes you shall forgyue, they are forgyuen to them, and Whose synnes you doo retayne, they**

they are retayned. Whyche aucthoritie, by playne wordes gyuen by Christ, though some hath or doo, contemne, and set at nought e, yet saunct Cyrill byddeth them cease to merueyle, that Christ should giue such powe r, for he sayeth, *Certe absurdum non est, peccata remitti posse ab illis, qui spiritum sanctum in seipsis habeant* Surelye, (sayeth he) it is no absurdyte ỹ synnes are forgyuẽ by thẽ which haue ỹ holy ghost in thẽ. Nowe yf you wyll marke that not the preste onely, but also the holy Ghost doth worke in remittynge, and pardonyng synnes, than I trust you wyll see, & graunte, this aucthoritie of Christes catholike churche, which thyng euery chrysten man dothe confesse dayly in his crede, saying not onely I beleue the holy catholyke churche, the communyon of saynctes, but addyth also, the remissyon of synnes, to be in the same catholyke church. Doo not we rede that saynt Paule dyd vse this aucthoritie, whan he did excommunycate Hymeneus and Alexander? dyd not the holye Byshoppe saynt Ambrose, vse this aucthoritie in euery poynte, vpon the emperoure Theodosius? which holy byshoppe perceyuynge the Emperoure had greuouselye offended, dyd not spare to excommunicate hym: yea and though he offered hym selfe obedyentlye to be receyued, yet was it after longe penaunce, that he was absolued, this holy byshoppe dyd vse the aucthoritie giuen to hym by God, & this chrysten emperoure, knowing the same, did with al humilitie obey. Yf the bishopes and preistes in time past, and also the layitee, had learned and practised

Cirill in Ioan li.1 Cap.20.

1. Tim.1.

Theod. in li.5. hist. Eccle.18.

their

their duetyes and vocations, by this example, surely the churche of Chryst, shoulde not haue come to such great disorder as we see, neyther shoulde vyce and wyckednes, so frely haue bene vsid, but bicause this matter, is largely and lernedly, set forth in the sacramēt of penance, I wil cease to speke any more hereof, and nowe it remayneth to declare, what cōmoditie and profytte we haue by thys catholyke churche, our lord and mayster chryste in the gospell of saynt Jhon, doeth compare hym selfe to the vine
Ioan. 15. tree, and all vs to the braunches and saieth, *Manete in me, et ego in vobis* **Abide you in me,** (that is to saye, in the fayth of my churche) **And I wyll abyde in you.** Oh merciful Lorde, what comfort, and cōmoditie is this, for a christen man, to haue Christ to abyde w̄ him: And farther he sayth. **If you abide in me, & my Words abide in you, aske What you Wyll, & it shalbe granted to you.** Here are we sure, ỹ yf we abyde in christes catholike church & embrace the fayth, and doctrine thereof, both christ hymselfe by grace, wyll abyde in vs, and also oure prayers, shall euermore be hearde. And without al doute, ther is no abidyng in Christ, vnles we abide in the vnytie of his catholyke churche. For as saynt
Cipri. de simp. pre. Cipryan sayeth. *Non potest habere deum patrem qui non habuit Ecclesiam matrem,* **He cannot haue God hys father ỹ knoweth not the church to be his mother** But a child of God, knoing ỹ church to be hys mother, & lying in the bosome thereof, may be sure that
Gen. 7. 8 Christ the spouse of the churche, wyll neuer forgette

hys

hys nedefull requestes. And as no lyuelye creature, was saued from Deathe, but suche onelye as were in ỹ arck of Noe, so ỹ is ther none saued frō damp-nation, but those that are in the vnitie of Christes churche. And therefore to geue vs warnynge, the holye Doctoure Sayncte Agustyne, speaketh in thys maner moost playnelye. Gen. 7. & Auguſt. epiſt. 152

Quiſquis ergo ab hac catholica eccleſia fuerit ſeparatus quātūlibet laudabiliter ſe uiuere exiſtimet, hoc ſolo ſcelere quod a Chriſti unitate diſſūctus eſt, nō habebit uitā, ſed ira dei manet ſuper eū. That is in englyſh. Whosoeuer therfore shalbe seperated frō this catholike churche, although he thinke hym selfe to liue neuer so Worthylye, yet for thys onely crime that he is separated frō the vnitie of Christ, he shal not haue life but ỹ Wrath of god abideth vpō him. But what nede is it to allege S. Austen, or any other auncient fathere herein, seing almighty god by his prophet Esay, hathe set forth to vs a litle picture of his church, vnder the name of a vineyard, and the house of Israel. There maye we see, that thinge that we by expirience doo knowe. For almyghtye God in that parable declareth by hys prophetete, how muche he had done for the house of Israell, a fygure of Christes churche, in that he had planted them in a batsome and fruitfull countrey and had geuen to them good gouernours and orders, wherein they mighte haue lyued and pleased him, but for asmuche as they dyd wylfullye breake the lawes of god, & his ordinaunce he threate ned them saying. *Auferam ſepem eius, et erit in direptionē. &c.* Esai 5.

I wyll (sayeth our Lorde) take awaye the hedge of my vineyarde, that it may perysshe. Euen so hathe our sauioure Christe dealed with vs, ỹ people of his church. For wher as by his precious deathe and passion, he dyd purchase vs, and lefte vs in the custodye of his catholike churche, as is before sayde, leauynge also to vs, lawes to obserue, and sacramentes, wherwith we should be preserued, And we naughty people, haue dyspysed all his most godly, and holsome decrees, and ordinances, he hath of his iustice, and accordynge to hys promyse, euen in our tyme punished vs: and hath suffred the wicked, to plucke downe the pale or hedge of his vineyarde: I meane all good order, as wel in the churche, as in the common wealth, and that for the space of many yeares past. Nowe here Christen people, thoughe you doo not consyder the plage of sundrye synnes, that hathe in this late scysme, possessed manye mens soules, yet doo not dyssemble, nor forgette the myserye, that we all haue suffred outewardelye, synce we were separate from the churche of Christe: alas, what Christen bloude wythin this Realme, euen by our owne countriemen, hath bene shed? Oh Lorde, how many poore wydowes without comfort, haue bene lefte? How many fatherlesse childzen wythout succoure? I leaue here to speake, of the vnshameles breakynge of the deade mennes testamentes, and theyr moste godly intentes, & ordinaunces: Abbais, are poulled downe: Collegies, and Chauntrees are ouerthrowē: churches are robbed, and poore Christ, (that is to saye,) the hungry, and nedeful people, famishe

mysshe, and crye oute therefore. All these surely, with many mo, haue come vpō vs, bicause we haue bene oute of the house of God. Wherefore, in the name of our Lorde Jesus Christe, let vs all together lament and be sory for our goynge astraye, let vs come, and fal downe before God our father, and confesse oure transgression, and humblye desyre, that we maye be receyued into hys house, whyche is the churche, thoughe we shoulde all the dayes of oure lyues, be but hyrelynges. *Quia melior est dies vnus in atrijs tuis super milia.* Luce. 15. Psal. 83.

One daye (Oh Lorde) is better spente in thy house, than a thousande otherwyse.

Fynally yf we contynewe obediente chyldren, in the bosome of our mother, the holy churche: we shall be fedde wyth lyuelye faythe, oute of whyche wyll sprynge in vs, muche holynesse of lyfe, and quietnes of conscience: and yf at any tyme throughe our frailnes, we happen to fall, we haue readye, to rayse vs vp agayne, the holye Sacramentes: throughe the comfortable helpe whereof, we be made strong: and so daye by daye more able to proceede in al kynde of vertue: and thus hauynge vpon earthe our mother the holy church, which is the spouse of Jesus Christ the Sonne of God, wee maye be bolde to call vpon GOD our father, and be assured, that he wyl heare vs, as hys deare beloued chyldren, and gyue vs the inheritaunce of heauen, whyche is prepared for vs, throughe our Sauiour Jesus Christ. To whō with the father, and the holy ghost, be honour, prayse and glorie, world without ende. Amen.

An homelye of the primacie or supreame power, of the highest gouernour of the militant Churche.



In euery natu
rall, and Polytyke body, so in the chur=
che militãt (which is a misticall body) superioritie, & inferi
oritie, muste nedes be amõgest ỹ mem=
bers therof, or elles it cannot endure. And for thys cause specially oure Sa=
uiour Christe when he was here conuersaunte on the earth, dyd hymselfe appoynt hys Apostles, and dysciples, and their Successours to haue the ouer=
sight cure, and high gouernement of hys church, to the worldes ende. And to the intente, that no man should contempne theyr aucthoritie, he doth saye in the thyrtenth of Saint John, *Amen, Amen, Dico vobis,*
John. 13. *qui accipit si quem misero, me accipit. Qui autem me accipit, accipit eum qui me misit.* That is to say: Verily, Verely, I saye vnto you, Who that receyueth him whome I sende, receyueth me. And he that receiueth me receyueth hym that sent me. And in the tenth of Luke he saith, *Qui vos audit, me audit, & qui vos sper=*
Luce. 10. *nit, me sper nit. Qui autem me spernit, spernit eum qui misit me.*

That

That is to saye: He that heareth you, heareth me, and he that dispiseth you dispiseth me, and he that dispiseth me, dispiseth hym that sent me. Of the Apostles also and theyr successours, and of their charge ouer Christes flocke, doth Saint Paule speake, in the fourthe chapiter to the Ephesyans, saying: Ephes. 4

Ipse dedit quosdam quidem Apostolos, quosdam autem Prophetas, alios uero Euangelistas, alios autem pastores, et doctores, ad consummationē sanctorum, in opus ministerij, inedificationem Corporis Christi, donec occurramus omnes in unitatem fidei, & agnitionis filij dei, in uirum perfectum, in mensuram etatis plenitudinis Christi, ut iam nō simus paruuli fluctuantes, neq; circuferamur omni uento doctrine, in nequitia hominum, in astutia ad circumuentionem erroris. That is to saye.

He (meanyng Christe) hath giuen or appointed some to be Apostles, som Prophets, some Euangelistes, some pastores, and teachers, to the perfytynge, or consummating, of the holyons, to doo the Worke of the ministery, to edyfye the body of Christe, vntyll We all come together, in one vnitie of faith, and knowledge of the sonne of God, vnto the estate of a perfecte mā, after the measure of the age of the fulnes of Christ, that from henceforth, We should not be as babes, Wauerynge, neither should We be caryed aboute With euery blaste of doctrine, in the Wickednes of mē, in the Wylynes of them, Who go aboute

aboute to deceiue vs.

This place of Saint Paule moste playnelye setteth before our eyes, the authoritie, and gouernmēt which our sauiour hathe appointed, to contynue to the ende of the world, in his churche, and howe the Apostles, Prophetes, Euangelistes, Preachers and teachers, are gyuen of Christe, to hys people, to gouerne them. And therewith al Saynt Paule, in the sayde place, sheweth to what ende, suche gouernement, and authoritie is instituted, it is to wytte, for the spiritual edifieng of the hole body, in the fayth, & for the defense of the hole bodye, from the poyson of heresye. And in dede no one thing can so muche suppresse heresye, as if the Authoritie, and gouernment Ecclesiasticall, be accordingly therevnto estemed, & obeyed, as wytnesseth Saynte Cipryan, the blessed Martyr, in hys first boke, and third Epistle sayeng:

Ciprian liber. 1 epistl. 3.

Neq; aliunde hereses obortæ sunt, aut nata sunt scismata q̄ inde, quod sacerdoti dei non obtemperatur. Nec unus in ecclesia ad tempus sacerdos, & ad tempus iudex, uice Christi cogitatur, cui si secundum magisteria diuina, obtemperaret fraternitas uniuersa, nemo aduersus sacerdotum collegia quicquam moueret. That is to saye: Neyther other where, or by other meanes, are heresyes sprong vp, and scismes risen, thā hereof, that obedience is not gyuen to the priest of God. Nor one is cōsidered, or thought to be in the churche, for the tyme, the priest, and for the tyme ỹ iudge, in Christes stede, vnto whych one, yf the hole fraternitie dyd (according to the heauenly commaundementes) obey, no man

man Woulde stirre, or moue any thynge a-gainst the Collegies or cõpanies of prestes. Hereby you may perceiue, that Saint Cipzians cõclusion, or iudgement is, that the gouernmẽt Ecclesiasticall, and especiallye of one to be taken, and reputed as Christes vicar, is the best meane, to let and suppresse heresies, and that such one gouernor, is to be obeyed, of al christen people, whyche thyng maye be proued very playnely, and euidently, by the holye scriptures them selues. For the scriptures doo wytnesse, that our sauiour appoynted S. Peter, to thys highe rowme, and charge, ouer hys hole flocke, and no one of the Apostles els. In the .xxi. of S. Peter, it is written, howe our sauiour, after hys resurrection, appearing at the sea of Tiberias, to certen of his Apostles, amongest whome was Peter, dyd fyrste take breade, and fyshe, and gaue vnto them. And when they had refresshed them selues, he sayde vnto Peter. *Simon Ioannis diligis me plus hijs? Dicit ei, Etiam domine tu scis, quia amo te. Dicit ei. Pasce agnos meos. Dicit ei iterũ, Simon Ioannis diligis me? Ait illi. Etiam domine tu scis, quia amo te. Dicit ei: Pasce agnos meos. Dicit ei tertio. Simon Ioannis, amas me? Contristatus est Petrus, quia dixit ei tertio, amas me? & dixit ei. Domine tu omnia nosti, tu scis, quia amo te. Dicit ei, Pasce oues meas.* That is to saye: Symon the sonne of Joannes, dooeste thou loue me more then these do? He answered vnto hym: Yea Lorde, thou knowest that I loue thee. He sayde vnto him: Fede my lambes. Then he spake to him againe, and sayde: Symon the sonne of Joannes, doeste thou loue me? He

John. 21.

he aunſwered: yea Lorde, thou knoweſte that I loue thee. He ſayd vnto hym againe, Feede my lambes. Thē ſpake he vnto him the third tyme, and ſayd: Symon the ſonne of Joonnes, doeſt thou loue me? Peter was ſorie, becauſe Chriſt ſayd vnto him now the thyrde time, doeſt thou loue me, and he aunſwered and ſayde: Lorde thou knoweſt all thinges, thou knoweſt that I loue thee. He ſayde vnto him feede my ſhepe. This proceſſe of Scripture, hath in it, many circumſtaūces to be noted. The firſt is, that (other Apoſtles beyng than preſent, and amongeſt them, euen he of whō Chriſt did euer make very much of, ẏ is to ſaye, S. John) yet our Sauiour Chriſt, did directe his ſpeach, and talke, but to Peter onelye, ſignifienge the matter, wherof he dyd ſpeake, to appertaine to Peter chiefly, and principallye, and not in ſo ſpeciall a ſorte, to anye one of the Apoſtles els. Another, and ſeconde circumſtaunce to be here conſidered, is that our ſauioure, dyd aſke Peter moſt earneſtly, whether he loued him, more thā did the other apoſtles. And the thyrde cyrcumſtaunce is, in that Chriſte dyd commytte both hys lambes, and hys ſheepe, vnto hym. Theſe cyrcumſtaunces (I ſay) and other ſuche like, well conſidered, doo conuince, and clearelye proue, that the hyghe charge ouer al the churche militant, was eſpecially committed to Peter.

And

And to this purpose, maketh, and serueth another talke of our Sauiour, vnto S. Peter, written in the. xvi. of Math. where the text is in this manet.

Venit autem Iesus im partes Cæsareæ Philippi, & interogabat discipulos suos dicens. Quem dicunt homines esse filium hominis? At illi dixerũt: alij Ioannem Baptistam, alij autem Heliam, alij uero Hieremiam, aut unum ex prophetis. Dicit illis Iesus, uos autem quẽ me esse dicitis? Respondens Simon Petrus dixit. Tu es Christus filius Dei viui. Respondens autem Iesus dixit ei. Beatus es Simon Bariono, quia caro et sanguis non reuelauit tibi, sed pater meus qui in celis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificabo ecclesiam meam, & portæ inferi non preualebant aduersus eam. Et tibi dabo claues regni cœlorum. Et quodcunq; ligaueris super terram, erit ligatum & in cœlis, et quodcunq; solucris super terram erit solutum & in cœlis. Mat. 16.

That is to say.

Jesus came into the coastes of Cesarea Philippi, and he asked hys disciples, sayinge: Whom do men saye the sonne of man to be: And they aunswered, some John Baptiste, some Helias, some Hieremias, or one of the prophetes. Jesus sayd vnto them. But who saye you that I am: Then Simon Peter made aunswere, and saide. Thou art Christ the sonne of the liuinge God. And Jesus answered and saide: Blessed art thou Simon, the sonne of Joanna, for flesche and bloude hath not this reueiled and opened vnto the, but my father, whiche is in heauen. And I saye vnto the, that thou art Peter or a rocke, and on this rocke I wyll buyld my church,

& hel gates shal not preuayle against it. And I wil geue vnto the, ỳ keyes of ỳ kingdō of heauē: & What soeuer thou shalt binde vpon earth, shalbe boūd also in heuē, & Whatsoeuer thou shalt lose vpō ỳ earthe, shalbe losed also in heauē. These wordes of Christ were spokē long before ỳ Christ gaue ỳ other cōmaūdemēt to Peter, to feede hys flocke, and that thynge, whyche is performed in the other woordes, is here promysed, in these wordes. In the other wordes, oure sauyoure doeth presentlye putte hym in authoritye, sayinge. Fede my lābes, fede my shepe. In these words he doth but promyse the sayde authoritye vnto hym, sayinge. Vnto thee Wyll I geue the keyes of the kingdome of heauen, and What so euer thou looseſt, or bindeſt in earth, shalbe loosed or bounde in heauen. The lyke of thys dyd oure sauiour neuer speake to any one of the apostles els, seuerally, but only generally. For generallye to Peter, & to ỳ rest being all together (sauinge Thomas who was absent) Christe sayde the wordes whyche are wrytten in the twentye of John, it is to wytte.

Ioan. 20. Receaue you the holy goste. Whose sinnes ye remit, thei are remitted, & Whose sinnes ye retaine, thei are retained. And in the .xviii. of Mathew, Christ saith vnto the .xii.

Math. 18. What soeuer thinges you shal bind vpō the earth, shalbe boūd also in heauen, & What soeuer you shall loose vpon the earth, shalbe loosed also in heauen,

If our sauyour Christ had not intended to geue vnto Peter a specyall authoritie aboue the reste, what nede was there, to speake thys seuerallye vnto Peter, seynge he had spoken it generally vnto them all before? And what thyng ment he els, whē in the presence of al the twelue, he promysed to geue vnto Peter the keyes of the kingdom of heauē, sauyng a specyall priuilege or prerogatiue to Peter? Oure sauyour through his heauenly wysedome, perceyuynge, that it is most necessarye, one to be ouer a hole multitude, speciallye beyng a multitude congregated of so infinite a number of people, and of so sundry nations, as is the catholyke churche, dyd appoynte S. Peter to that office, and Peter hauynge receyued such a charge at Christes handes, dyd incontinently practise and exercise the same: and all the rest of the Apostles dyd geue place vnto hym. And therfore in the fyrste of the Actes it is written, howe that after Actes.i. Christes ascencion, incontinently S. Peter rose vp in the middest of the faythfull, and moued them to goo to the election of one that should succede in Iudas rowme, which office he vndoubtedlye would not haue taken vpō him, but that our sauiour Christ had authorised hym in such sorte, as is before declared. In the.ii. of the Actes it is wrytten, howe that in the presence of all the Apostles S. Peter tooke vpon him to speake in all theyr names to the people on Whitsonday in the morynyng, streyght after that they had receyued the holye ghost, in the likenes of clouen tonges. In the thyrd of the actes, it is writtē how ỹ S. Peter healed a lame mā, whiche was lame

hys mothers wombe, & that when the people wondred at so straunge a myracle, the saide Peter made an oration vnto them.

In the fourth of the Actes, and in the fyft and syxt there is the lyke, and in manye other places of the same booke. All-whiche places of scripture oughte to persuade euery godlye hearte, to thynke that our sauiour dyd geue vnto S. Peter that aucthoritye, aboue all the reste of the Apostles, vpon hys whole churche, for an vnitie, and good order to be kepte in the same. And yet for your better contentation here in, you shall heare the authorityes of the auncient fathers in thys behalfe.

Origene, a Greeke wryter, whiche was wythin two hundred yeares after Chryste, in hys exposition made vpon the .vi. chapter of S. Paules Epystle to the Romains writeth thus. *Petro cum summa rerum de pascendis ouibus traderetur, et super ipsũ tanq̃ super terram funderetur ecclesia, nullus confessio virtutis alterius, nisi charitatis exigitur.* (That is to say) **When the highest authoritie, or fedinge of christes sheepe, Was committed vnto Peter, and the church Was buylded vpon hym, as vpon a sure grounde, there Was required, or exacted of hym, the profession of non other vertue saue onelye of charytye.**

The blessed martyr saynt Cipryan, in many places affyrmeth the same, and amongest other in hys Epistle wrytten *ad Iubaianum*. sayeth, *Manifestum est, ubi & per quos, remissio peccatorũ dari possit: Nam dominus primum Petro, super quem edificauit ecclesiam suam, et vnde vnitatis originem instituit, &*

ostendit

oſtendit, poteſtatem iſtam dedit. That is to saye. It is manifeſt Where, and by Whome remiſſion of synnes maye be geuen, for oure Lorde fyrſte vnto Peter (vpon Whome he buylded hys churche, and from Whome he dyd ordeyne and sheWe the beginninge of the vnitie, to procede) did geue that poWer or authoritie. And in the same Epiſtle (within a whyle after) he sayeth. *Eccleſiam, que una eſt, fundauit ſuper unum.* that is to saye. He did founde his churche, Which is but one, vpon one.

S. Baſyl, in hys boke againſt *Tauonium* writeth thus. *Per hanc uocem intelligimus Ionæ filium, qui fuit ex Bethſaida, Andreæ fratrem, qui ex piſcatore, in apoſtolatus miniſterium uocatus eſt. Qui quoniam fide preſtabat, eccleſia in edificationem ſuſcepit.* that is to say. By this voyce, We vnderſtand the ſonne of Jonas Which Was of Bethſaida, the brother of AndreW, Which ſonne of Jonas Was called from a ſiſher to the miniſterie of the Apoſtleship, and becauſe he excelled in faith, he hadde the churche builded vpon hym.

Saincte Ambroſe in hys fourth ſermon sayeth. *Petrus denique proſoliditate deuotionis, eccleſiarum petra dicitur, ſicut ait dominus. Tu es petrus et ſuper hanc petrã edificabo eccleſiam meam. petra enim dicitur, quod primus in fidei nationibus fundamẽta poſuerit, et tanquam ſaxum immobile, totius operis Chriſtiani compagem molemq; cõtineat.* That is to saye. Finallye or for a concluſion, Peter for the ſoundenes, or ſubſtancialnes

nes of his deuotion, is called the rocke of the churches, as oure Lorde saieth. Thou arte Peter, or of a rocke, and vpon this rocke wil I builde my churche. In dede he is called a rocke, bicause he was the firste that did laye the fonndation of faithe amongest the gentiles, & as a stone or a rocke, that cannot be moued, he doth conteyne or kepe, the frame, and weight of the whole christen worke.

Augustin. S. Augustine hath the like, in hys sixe & twentye sermon, *de sanctis*, and in hys. xvi. sermon *de tempore*, but most notably in hys. 124. sermon *de tempore*, where he maketh a large processe of S. Peter, and amongest other thinges, speaking of Peters denial of his maister, he wryteth thus of hym. *Totius corporis morbum in ipso capite curat ecclesie, et in ipso vertice componit membrorum omnium sanitatem.* that is to saye, He (meaninge Christe) doeth cure in the very head of the church (meanyng Peter) the disease of the hole body, and in the verye crowne or top of the head, he frameth the health of all the membres. Here ommyttynge infinite other authorities of the aunciente fathers, touchyng the primacye, or hyghest authoritye ecclesiastycall, to haue bene geuen vnto S. Peter of our sauiour Christ hym selfe, I exhorte you in consideration, partly of these testimonies, some wherof are taken out of the verye scripture, some oute of the auncient and famous doctours of the churche, and partlye

partly, and moste specially, in consyderation of the cõsent of the hole catholike church herin, nothing to doute in this matter, but that the holy apostle saint Peter was Christes vicar on earthe, & had hygher, and moze authozitie generall, then anye one of the Apostles els, and that the specyal purpose, why that Christ would haue suche authozitie to be in one mã, was & is, foz the preseruation of vnitie in his church whyche churche, is but one, and thus muche foz thys tyme shall nowe suffice you. In the nexte homely, you shall heare further of thys matter.

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¶ Another Homely of the Primacye.



IT is Wrytten in the.viii. chapyter of the actes, how Simon Magus, dyd offer vnto Sayncte Peter mony, to giue him power, that on whome so euer he shoude laie his handes, the same parsonne myghte thereby, receaue the holye Ghost. But being for this hys most wycked requeste greuously reproued, and fearynge withall to contynue any lōger, in those parties, that is to say, in Samaria, so nyghe the apostles, he, the sayde Symon Magus fled to Rome, and there by hys enchauntementes, dyd greatlye delude the people, as Justynus the Martyr, a verye anncient writer, in hys seconde Apologie directed or sent, to the Emperoure Antonius doeth playnelye testifye: Ireneus also in hys fyrst boke *Contra hereses*, doth recorde the same.

Iustinus martyr.

And the said Simon Magus did so delude & blynd the people, that they did esteme him for a God, and dyd set vp hys image in the citye, with thys inscription, *Simoni deo sancto*. That is to say: **To Simon the holye God.** But it was not longe after, those prancke[s]

prankes, played by Simon Magus, thus seducing ỳ inhabytãtes ther, but God sent his great apostle sayncte Peter thyther, (that is to say, to Rome) who both did confounde the sayd Simon Magus, and dyd also conuert a great number of the people there vnto the fayth of Chryste, as is at large, set fourthe in the .xiiii. chapiter, and second booke of Eusebius, Ecclesiasticall histoyre. Now e this Apostle sayncte Peter, by the wyll, and proudence of God, beynge brought to Rome, did there continue, bishop of that Sea, xxv. yeares, and ther also did suffer a glorious martyrdome, in the last yeare of the reygne of cruel Nero Themperoure, whyche thynges Saynte Hierome in the verye begynnynge of hys worke, De Ecclesiasticis scriptoribus, doth wytnes in thys maner. Simon Peter the sonne of Joannis, of the prouince of Galile, and of ỳ towne of Bethsaida, the brother of Andrewe the Apostle after his bychoprycke in Antioch, and after his preching in Põtus, Galatia Cappadotia. Asia, and Bethinia to the Jewes which were dysperssed abrode in sondry contries, came to Rome, to ouerthrowe Simon Magus, and ther did kepe his sea, fyue and twenty yeres, vntil the last yere, (it is to wyt, the xiiii. yere) of the reigne of Nero, by whom he was crucified, and so crowned with a crowne of martirdome, his heade being turned downe to the grounde,

Hist. Ec. Eusebij.

Hieroni.

and his feete vpwarde, because he sayde or accompted hym selfe vnworthie to be crucified in suche forme, and maner, as hys mayster Christ was.

S. Ambrose in his. lxx. sermon, speaking of the martyrdom of S. Peter, and S. Paule at Rome, sayeth thus. I thynke it not done without a greate cause, that in one daye, in one place, & vnder one persecutoure, they bothe dyd suffer. In one day, for that they shoulde come to Christ together. In one place, that neither of them bothe shoulde be destitute of Rome, and vnder one persecutour, that like cruelty should slay them bothe. The day was for their merite, the place for their glorie, the persecutour for theyr vertue. And in what place I praye you, dyd they suffer martyrdome? Euen in Rome, whiche is the heade, and chiefe cytye of the worlde, to the intente that where the head of superstition was, ther should rest the head of holynes, and where the prynces of the heathen dyd dwel, ther the princes of the church shoulde lye.

Thus sayth S. Ambrose, wherevnto agreeth *Egesippus*, an auncient writer, in his thyrde booke of the distruction of Hierusalem, & likewyse Dionisius the byshop of Corinthe, and Caius also which liued

in

in ỹ dayes of *zepherinus*, the Byshop of Rome, as more at large appeareth, in the .xxv. Chapyter of the forsayde seconde booke of Eusebius ecclesiasticall Hystory. Now that we haue in the homely, going next before this, declared that our sauiour dyd appoynt Sayncte Peter to a greater, and hygher offyce, then he dyd any other of hys Apostles, and haue in this homely intreated, of the abode of sayncte Peter, and martyrdome at Rome, we wyll consequentlye proue that the byshoppes of Rome, haue alwayes in the catholyke churche, bene estemed, iudged, and taken, for sayne Peters successours, euen in that hys special and highest offyce, and that to hym, and thē, by the wyl of God, doeth appertayne the gouernement of Christes hole flocke, on earthe. And fyrst I wyl begynne wyth the auncient authour Ireneus, who in the thyrde chapyter of hys thyrde booke, agaynst heresies, doeth saye, that the church of Rome is the greatest, the eldest, and the best knowen, of al churches, and that it was founded by the most glorious apostles, Peter and Paule, and that through the succession of the byshops of Rome, from S. Peter, vntyll hys tyme, the trueth was deryued from hand to hand, & that it myght there easly be found & had. And herevpon he sayeth further these wordes. Ire. lib. 3. *aduersus hereses.*

ab hanc enim ecclesiam propter potentiorem principalitatem, necesse est omnem conuenire ecclesiam, hoc est eos qui sunt vbique fililes.

That is to sai. For vnto this church (meaning & poyntyng the sea of Rome) for the more mighty principaltie of it, al ỹ hole churche of Christ ỹ

is to saye, all the faythful, Where soeuer they be, muste assemble, or repayre vnto.

And saynt Augustyne, agreably herevnto, doth
August. in his. 192. Epystle, saye, that in the church of Rome, the primacy of the Apostolyke Sea, did euer florish And the same sainct Augustyne, wrytyng agaynst one Petilianus, whyche dyd blaspheme the sea of Rome (as heretykes doo now a dayes) doeth more ouer wrytte in thys maner, If al the bysshops of the Worlde, Were such men, as thou dooest moost falsely report them to be, What hath the sea of Rome hurted the, Where Peter did syt, and nowe Anastasius syttethe: or What hath the sea of Hierusalem hurted the Wher Iames did sit, and now at this presēt Joannes dothe sit, Wyth Whome We are in the catholyke vnitie ioyned and from Whome ye haue deuyded your selues, in youre Wycked rage or fury Why doest thou call the Apostolike sea, the sea of pestilence: If thou do it for the mēs sake, Whō thou thinkest to preache the lawe, and not, to fulfil the lawe, did our sauiour I praye the any such iniurye to the sea or chaire of the scribes, and Pharisseis, of Whome he sayeth. They say, but they do not, &c.

Cipria. Moreouer, the holye Martyr, saint Cipriane in the thyrd Epystle, of hys fyrst booke, speakynge a-

gainst

gaynſt certayne, whych dyd diſobey, & contempne, Cornelius, the byſhoppe of Rome, writeth in thys maner. *Neq; enim aliunde hereſis oborte ſunt, aut nata ſunt ſciſmata q inde quod ſacerdoti dei nõobtemperatur, nec vnus in eccleſia ad tẽpus ſacerdo, et ad tempus iudex, vice Chriſti iudicatur? Cui ſi ſecundum magiſteria diuina obtemperaret fraternitas uniuerſa, nemo aduerſus ſacerdotũ collegium, quic q̃ moueret.* That is to ſay. Of none other cauſe are hereſyes ſpronge vp, or ſcyſines ryſen, than of this that the preiſte of GOD (meanyng Cornelius, the byſhoppe of Rome) is not obeyed, and one is not taken in the churche, to be the hyghe preiſt for the tyme, and for the tyme in Chriſtes ſtede a iudge, or Chriſtes vicar, vnto whome yf the hole fraternitye were, accordyng to Goddes commaundementes, obedient, no man woulde any thing moue, or ſtyre againſt the colledge or company of preiſtes.

Saynt Auguſtyne alſo wrytyng agaynſt the Epyſtle of a Maniche, whych Epyſtle is intituled, or called *Fundamentum*, giueth to the ſea of Rome, a meruaylous prerogatyue and doth buylde hys faythe, amongeſt other thinges, vpon the ſucceſſion of the Byſhoppes of Rome who after ſaynct Peter did folowe orderly, euen to hys time whych was, 300. yeres after Chryſte. And he wryteth in this maner *Multa ſunt, que me eccleſie gremio iuſtiſſime tenent, Tenet me conſenſio populorũ, atq; gentiũ tenet authoritas miraculis inchoata, ſpe nutrita charitate aucta vetuſtate firmata, tenet ab ipſa ſede petri Apoſtoli, cui paſcendas ouas ſuas poſt reſurrectionẽ ſuam dominus commendauit, uſq;*

ad

ad presentem episcopatum, successio sacerdotum. That is to saye, there are many thinges, which of very good reason, doo kepe me, in the lawes of the catholike churche. The consent of so manye people, and nations, or countryes, doth kepe me: the auctoritie of the churche, begon with miracles, nourished with hope, encreased with charitie, and confirmed with antiquitie, doth kepe me: the succession also of Bishoppes, from saint Peter the apostles seate, or time (to whome oure Lord did after hys resurrection commit hys shepe to be fedde) vnto this present bishoppicke (meaning Rome) doeth kepe me in the catholyke churche.

Saynct Hierom also in hys epistle to Damasus, doth set furthe very notablye the primacye, and supremicie, of the byshops of Rome, as beynge sayncte Peters successours, and amongest other thinges he sayth thus. *Si quis cathedræ petri iungitur meus est.* That is to saye. If any man be ioyned to Peters chayre or hold of Peters seat (meaning ỹ sea of Rome) he is myne, and I receyue or ioyne with hym.

Sainct Ambrose also, in his thyrd booke, of the sacramẽtes, and in the fyrst chapiter doth saye thus. *Ecclesia Romana hanc consuetudinem non habet, cuius tipum in omnibus sequimur.* That is to saye, the churche of Rome, (whose forme, or trade, we do folowe in all

poyntes

pointes) hath no suche custome. Other lyke authorities of the auncient fathers, for the primacie & supremacie of the Sea of Rome, there are & that infinite: But what nede many authorities eyther of scripture, or of the fathers, in this behalfe, seing very experience hath this thousande yeares proued, that such as disobeyed the sea of Rome, did fal sone after into abhominable heresy, and therevpon into deuision amongest them selues, and consequently, to destruction, or els in processe of tyme, were glad, and faine, to returne to theyr dew obedience againe. If you be desirous to haue exãple in thys matter, loke but on those countreis, and those parsons, that now be in captiuitie vnder the great Turke, who in time past, agreing wyth the sea of Rome, dyd flozyshe in christen religion, & all welthe, looke also vpon Germanie, & take example thereby, how they prospered amonges them selues, synce they declyned from the obedience of the sea of Rome. And it is a wonde, to see howe those, whome they toke for theyr greatest doctours, haue abused, seduced, and mocked them, euen in thys matter of the primacye, for where as Luther, especiallye, and aboue all other, was theyr tyngleader in this matter: yet when he was amongest learned men, and shoulde talke of thys matter, with them, he was so driuen to the wall, that openlye in writynge to be shewed at thys daye, he dyd in a booke of hys, intituled, *Resolutio Lutherina super propositione sua. 13. de potestate Papæ*, confesse and saye playnelye, as here after doeth folowe.

primum.

Primum, quod me mouet, Ro, pontificem esse alijs omnibus, quos saltem no uerimus se pontifices gerere, superiorum, est ipsa voluntas dei, quã in ipso sacra uidemus. Neq; enim sine voluntate dei in hanc monarchiã inquam venire potuisset. Ro, põtifex. At uolũtas dei, quo quomodo nota fuerit cũ reuerentia suscidienda est, Ideoq; non licet temere. Ro. pontifici suo primatu resistere. Hec autem ratio tanta est, ut si etiam nulla scriptura, nulla alia causa esset, hæc tamen satis esset ad compescendam temeritatem resistentium, et hac sola ratione glorioßimus martir Ciprianus, per multas epistolas cõfidẽtißime gloriatur cõtra omnes episcoporũ quorũ cunq; aduersarios, sicut 3. Re. legimus, quod decẽtribus Israel discesserũt a roboã filio Salomonis, et tamen quia uoluntate dei, sine autoritate factũ est, ratum apud deum fuit, Nam et apud theologos omnes, uoluntas signi, quam uocant operationem dei, non minus quam alia signo uoluntatis dei, ut præcepta, prohibit &c. metuenda est, Ideo non uideo, quomodo sint excusati ascismatis reatu, qui huic uoluntati contrauenientes, sese a Ro pontificis autoritate subtrahũt, Ecce hec est una prima mihi insuperabilis ratio. quæ me subijcit Ro pontifici et primatũ eius cõfiteri, cogit. ℣ is to saye.

The firſt thing, Which mouethme to think or beleue, the Romayne Bychoppe to be ſuperior to all other, Whom at the leaſte Wyſe We do knoWe to accompte themſelues for Bychoppes, is the very Wyll of God Which We doo ſee euen in the very facte or matter. For in dede Without the Wyl of God ℣ Romayne Bychoppe, coulde not at anye tyme haue commẽ to this monarchy, or ſupreme rule, and the Wyll of God, by What meane ſoeuer it be knoWen is to be receyued, or taken With reuerence, and therefore it is not laWefull folyghly, or hedelye to make reſy-

ſtence

stence vnto the sayd Romaine Bysshoppe, in his Bysshoppricke. And this reason is soo great, or of suche force, that althoughe noo scrypture, nor no other cause were, yet thys were sufficyent ynoughe to bridle, or kepe vnder the temeritie, or madnes, of them, that make resistaunce. And by this reason alone, the most glorious Martyr Cyprian, in many Epystles doth most boldely glory or reioyse, agaynst all the aduersaryes of anye of the Bysshoppes, accordynge as We do reade in the third boke of the kynges. Where although the .x. trybes of Israell, dyd departe from Roboam, the sonne of Salomon, yet bycause it was done by the Wyll of God, it was Without other aucthoritie firme & stable. For also emongest all the deuines, the Will of the signe, Whithe they doo call the Working of God, is to be feared no lesse, thē other signes of the Wyll of God as preceptes and thinges forbydden &c. And therefore I doo not se howe they be excused from the offence, or synne, of scysme, Who doyng, or cōminge agaynste his Will, doo Withdrawe, or pull them selues, from the Authoritie of the Romaine Bysshoppe.

Thus muche sayth Luther himselfe, and soo shall you fynde it, if ye reade his sayd worke, in the place aforesayd and the thing so being, you may se, what a holy father that marchaut was, to deceiue the people as he dyd, and to bringe them to that wōderful calamitie, that the thirde or fourth generation (if ȳ worlde so longe doo continue) shall fele, and smarte for it, as other also shal, that be in the same case.

And now to retourne to our owne country of England, thys maye be truely spoken, that of al realmes christen there is none that hath (besydes the generall duety) so speciall cause to fauour the see of Rome as Englande hath. For from that see, cam the fayth into this Iland, in the dayes of king Lucius, about an hundreth and fyfty yeares after Chryste. And vi. C. yere after Christ, when the Saxons wer spred ouer the hole reame, and were infidels, there were sent most notable, and godly preachers, hyther into England, who conuerted and tourned many thousandes, to the fayth. And what benefittes we haue in our daies receaued of that see of Rome, all menne doo perceyue, and feale in them selues, & do thanke god therfore, or elles the deuyll hath wonderfullye blynded and seduced them. Nowe on the other side, what miseries haue be falen emongest vs synce our disobedience agaynst the sea of Rome, and synce the tyme, that temporall prynces dyd take vpon them, that office, which is spirituall, and not belongynge to the regall power, but greatly distant, and dyfferent from the same, I nede not in words to declare, forasmuch as you haue felt the smart therof in dede, and

Bede. Eccles hist. Angl. li. i.

and to this day are not quyte of Gods plage for the same. Wherfore to conclude in this matter, thys shal be to exhort you, and in Gods name to require you to esteme the primacy, and supremitie of the se a of Rome, as an aucthoritie instituted by Christ, for the quyetnes of the christen people, and for the preseruation of chrystendome, in one catholyke, true fayth, & for the defence of it, agaynst al heresy, and whereby quieting your selues, to serue God in the catholyke truth, you shall soneste appease his wrathe, and purchase his fauour, and grace, in this lyfe, and hereafter obteyne the euerlastyng lyfe, which send vnto you al the father, the sonne, and the holy Ghost, to whom be al honor and glory, world without ende.

Amen.

Io, Harpesfeld sacre theologie professor, Arch, London.

Au hoinelye declarynge that in the blessed Sacrament of the aultar, is the very bodye, and blonde of our Sauyour Chryst.



After that men are once graffte in Chryst and be made partakers of his deathe & passion, amonge other theyr duetyes, one of the cheyfe is, diligētlye to prepare them selues to the worthy receauynge of ỹ blessed Sacrament of the Aultare wherevnto are two thynges on our partes requisyt as sayeth saynt Basyll, (a good reason confyrmethe) the one, feare, the other, faythe. The feare whyche men must haue, when they prepare them selues to come to thys sacrament, ought to be grounded vpō that terrible saying of saynt Paule, in the .xi. chappyter of hys fyrst Epystle to the Corinthians, wher he sayth that, **Whosoeuer doth participate ther of vnworthely, doth eate and drinke his owne dampnation.** The faith, which we muste haue in our hartes, when we come to Gods borde, is to be buylded lykewyse, vpon the vndouted aucthoritye of scripture, which declare most playnelye vnto vs what meate it is, that we there eate. For the parfyt vnderstandyng wherof, let vs consider, that our sa-

Basill in his rules.

1 Cor. 11

uyoure

uiour Chryst, beyng here on earthe, did fyrste make a solempne promyse of a meate, whyche hym selfe woulde geue vnto vs, and afterwarde in dede, he dyd geue the same, accordynge to hys promyse. In the promyse makynge he sayde (as it is wrytten in the. vii, chapter of S. Jhons gospell. The breade or foode that I wyll geue vnto you, is my flesshe, Which flesshe I wyll gyue for the lyfe of the World, and in the same chapter he also saith My flesshe is verili meat, and my bloud is verely dryncke. And as he then promised, so he afterward performed, euen the verye laste nyghte that euer he companied with his Apostles, before hys death, at whiche tyme, he toke breade into his handes, and gaue thankes, and brake it and gaue it to his dyscypples, and sayde. Take eate this is my body, Whych shalbe geuen for you. If we cõpare the wordes spoken by Chryste, when he made the promyse of a meate, to be by hym geuen vnto vs, wt those other wordes, whych he vttered in gyuyng of ỹ same, we nede not doubte of the thinges whych he gaue. In the promyse makynge, he sayde, that he would geue vs his flesshe, in the performynge of the promyse, he geueth the same, sayinge, take eate, this is my body, Agayne, in the promyse makyng he affyrmeth, that the flesshe, whych he woulde geue vs to fede on should be the selfe same flesh, ỹ shoulde be geuen for the lyfe of the worlde, and in the performaunce of his promise, he sayd, ỹ the thing which he Ihon. 6.

gaue

gaue was his bodye, whyche shoulde be geuen to death for vs. Nowe the circumstaunces beyng wel considered, which our sauiour vsed in the institution of this most blessed Sacrament, shal gretly cõfyrme al godly hartes, in the true belefe of the same. The tyme was the night before he suffered deathe, to signifye vnto vs, that this meate, being differred to the last day, that euer our Sauiour was conuersaunt with his Apostles, must nedes be his very body, and bloude in dede, and such a meate as no other can be in any wise comparable vnto it. Agayne, in that our sauyour dyd eate of the paschal lambe with his apostles, immediatly before he did institute this sacrament, it most playnely declareth vnto vs, that this sacrament is a marueylous worthye misterye and that very thing, which the eating of the paschal lambe, in the olde lawe did prefygurate, for whyche cause, whē this was instituted that was abrogated. Nether is it without a merueylouse consideration, that Chryst at that heauenly banket, would of purpose, nother haue the blessed Vyrgyn Mary his mother, presente with him, nor anye other of his dyscyples, saue onely the .xii. Apostles, whome he appointed to be the heade ministers of all his misteries here on the earth, and specially to be the ministers of this most blessed sacrament, and the instructours of al other, touchyng the same. Now what meneth it, that our Sauiour was not content to offer them this sacrament onely, but with the offering thereof, he said also vnto them. Take eate, take and drynke, Do mē vse to offer to other, meate and drynke, for anye o-

ther

there purpose, but onelye that they shoulde eate and drynke thereof, but because it was his bodye, and hys bloude, therefore he fyrste byddeth them take, and not feare to eate and drynke the same.

Besydes this, it is to be well noted that the three Euangelystes, Mathewe, Marke, and Luke did al three agree in the maner of the institution of thys sacramẽt they writing all three their gospels at sondry tymes, as Mathewe eyght yere after the ascension of our sauyour Chryste, Marke, x. yeares, Luke xv yeares. And where in doubtefull speaches of our sauiour Chryst, some one or other of the Euangelists euermore openeth playnely the very meaning of the speches, yet touching these wordes, this is my body, no one of them, maketh anye declaration vpon the same, but they all leue them to be takẽ of vs, as they sounde, and (as of most playne words) they make no exposityon or interpretation of them at all. Whyche poynt muste be well consydered. And therefore note that where Chryst sayde. **It is impossyble for a rich man to entre into the kingdom of heuẽ.** (bicause ẏ meanyng of these wordes may be dyuersly taken thereof) S. Marke in his tenth chappter declareth the very meanyng of them saying. **It is harde for them that trust in there substañce to be saued.** Agayne Chryste at another time sayde to the Jewes, **loose you this temple, & in thre daies shal I builde it againe,** and for that the sense of these wordes is doughtful, S Jhon there expounderh them and sayeth, that Chryst by the tem-

Chrisost. and Theophilact.

Mar. 1.

ple

ple ment his body, which shoulde be by the Jewes put to death, and by him the third daye shoulde bee rayſed from death to lyfe, In the viii. of Jhon, oure sauiour sayeth, He that beleueth in me, as the scrypture sayeth there shal ryuers of quycke
Jhon. 7. Water flow out of him. And because thys saying is obscure S. Jhon to make it open sayethe, that he spake those wordes, of the spirit, which they that beleued in him shoulde receyue. In the. xii. chappter of S. Jhon, our sauiour sayeth in this maner. If I be lyfte vp from the earth I will draw al thin-
Jhon. 12. ges vnto my selfe. And S. Jhen by and by geueth vs the exposition, saying, that hereby he sygnyfyed, what kynde of death he shoulde suffer. Manye other lyke places, are there in the newe Testamente, the matter of whych places, is not so hyghe, nor soo nedefull to be ryghtly vnderstanded, as ỹ meanyng of the wordes, this is my bodye, and yet of these wordes, no one Euangelyst maketh anye exposition bycause the wordes are playnelye and symplye to be taken as they were spokē. Besydes al this, we haue in S. Paule in the, xi, Chappter of his first epystle, to the Corinthians, a goodlye, and a large processe touchyng thys Sacrament, and yet in that whole processe, no matter to instructe vs otherwyse, to beleue of it, than that there is in it the very bodye and bloude of our sauyour Chryst. For fyrste he vttereth the wordes of our sauiour, euen as the Euangelistes do, as that he sayde this is my bodye, and he maketh no declaration vpon the same. Secondly wher

none

none of the Euangelistes make mentiō, of ani paine due to the vnworthy receauer. S. Paule affirmeth that the vnworthy receyuyng of thys Sacramente bringeth iudgement, and dampnation. Thirdly, he telleth, that for the vnworthy receiuyng hereof, god plageth cities, and coūtries, with sondrye greuous plages, as with infirmitye, with sickenes, and with death also. Forthely, he geueth vs counsell dilygentlye to examyne and trye our selues, before we come to Gods borde. If the very body and bloude of oure sauiour Christ, be not in deede in the sacramēt of the aultare, why shold our sauiour so speake as he spake in the promisse made thereof: why dyd he, as he dyd in the instituting therof: why dyd none of the Euāgelists so declare Christes wordes: why dyd saynct Paule so terribly pronoūce of the vnworthy receyuynge of it, and so earnestly warne vs, of due preparation to be made therfore: It is then most vndoutedlye to be of all christen people beleued, that in the Sacrament of the aultare, there is the verye body and bloud, of our sauiour Christe, worthye of al honour and glorye, the selfe same in substaunce, that is in heauen: wherby thyng for Christ to bryng to passe, is a thyng most easye, he being God almightye, maker of heauen and earth: and for hym to doo, is most seemely, that as he gaue that bodye, to deathe to redeme vs, so he should giue the same in this heauenly bankitte, to feede vs, that he myght be all in al. The body of our sauiour Christ to be in very dede in heauen, in the visible fourme of a mā, and in the Sacrament of the Aultare, inuisible vnder the visible fourmes

mes of bread and wyne, neither is impossible to hys power that made all thynges of nought, neither vnsemely for hys exceadyng great loue towardes vs, who so loued vs, that for vs, he dyd not refuse to suffer death, and that the deathe of the crosse: neyther yet is it agaynst hys wyll, who of hys onely mercy, so promised, and wyth hys omnipotent word, so instituted it, nother is it fynally vnfytte for hys wysedome, seeynge he hathe ordeyned, that euerye naturall mother, nourysheth her chyldren, wyth the substaunce of her owne body. And why then shold christen men refuse to beleue it? why do wee not rather embrace it, and gyue god moste hartye thankes for it, beyng the greatest iewell, that euer was among mortal men, why do we not prepare our selues worthely to receaue it, and as in all other poyntes of the christen religion, so in the belefe of it, geue credite to fayth, and bryng reason, and our senses, in subiectiõ vnder fayth, but suffer our ghostly enemy by carnal reasons, to bryng vs away into heresie & quyte and cleane to pull the ryghte faythe out of oure hartes? Let vs al good people, from hence forth be constant in the trueth and as all the catholyke churche beleueth, and hath alwayes beleued, let vs vndoutedly perswade our selues, that in the blessed sacramẽt of the Aultare, there is vnder the fourmes of breade and wyne, the selfe same body of our sauiour Christ in substaũce, whych was borne of the Vyrgin Mary, and suffred deathe on the crosse for vs, to whome wyth the father and the holy goste, be all honour and glory, world without end. Amen.

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An Homely of Transubstantiation.



Here ar in the sacrament of the aulter, ij. thinges especially to be considered, the one is, the body and bloud of our sauiour Christ ther really cõteined, ẏ other is the fourmes of breade & wine, vnder whych the said body & blud are cõteined. Of the first parte ye hard in the last homely. Touching ẏ second, the general belefe of the catholyke Church (yf there were nothing els) ought, and may be a sufficient grounde, for euery godly man, to build hys conscience vpon, whych churche, doth beleue that there is no substaunce of material bread, and wine remaining, but onelye the fourmes of breade and wyne, & the substaunce of Christes body and bloude, there so contayned. And yet, because some haue vainely, and curiously, of late yeares talked of thys second part, and haue put many fonde doutes, and scruples into peoples heades, concernyng the same, ye shall nowe at large, and fully (I trust) be instructed therin. And fyrst thys is to be noted, that God hath from the begynnynge of the worlde, manye tymes appeared to man, some tymes in one sorte, and sometymes in another. In the .xviij. Chapiter of Genesys it is wryt- Gene. xii

ten,howe God and two Aungelles wyth hym, dyd apeare vnto Abraham,in the lykenesse of men, and howe Abraham feasted them.How vayne a matter were it,(I praye you)for vs here buselye to reason, howe God or Aungell, coulde appeare lyke man: and whether they had true bodyes or no:and whether they dyd eate in dede or no:and yf they hadde not true bodyes in deede, howe the appearaunce of bodyes coulde bee, where the substaunce of bodyes was not.In the thirde chapter of the booke called
exodi. 3 Exodus,we reade, that God appeared to Moyses in the lykenes of flamynge fyre, and that oute of a bushe.In the.v.of Josue it is recorded,how one so-
Josue. 5. denly appeared vnto Josue lyke a man, hauynge a swoorde drawen in his hand.What can any manne saye,howe God shoulde appeare in a flame of fyre, or what substaunce of a swoorde was in that whych appeared to Josue:Hereby it is easy to vnderstand how daungerous a thing it is,to go about by mans wyt or reason,to discusse the maner of ỹ woorkes of almighty God.Who seyth not,that by the meane of suche presumptuous curiositie,men haue of late falle into mooste detestable errours,touchyng the mooste blessed Sacramente of the aultare,and haue moste spytefully rayled agaynst the same,and wyth moste vyle termes haue gested thereof,and fynallye moste vyly haue vsed the moste precious bodye and bloude of our sauiour Christ in the same:In whych doyng, how can they looke for any saueur at the handes of their heauenly father,seyng in suche dispituous maner,they entreate the Bodye and bloud of our sauy-

oure

our Christ his sonne. But now to procede forth, touching the declaration of the seeõd thing, to be cõsidered in the blessed Sacramẽt of the aultare: We must knowe that the presence of our Sauiour Christe, in thys sacrament of the aultar, is not to the intẽt that Christ shoulde be conuersaunt with vs here in thys Sacramẽt, in such sort and maner, as he was with his Apostles when he liued here on earthe, that is to saye: in the visible shape and foureme of a mã, but hys presence in the Sacrament, is to the intent to be to vs an heauenly foode, and therefore he is presente in the sacramẽt, vnder the fourmes of bread and wine so that our outwarde eyes and senses, are certyfyed wyth the outwarde fourmes, and sensyble qualityes, and the whole man with al, receaueth the verye body and bloud of our sauiour Christ S. Augustine (as is wrytten in a boke called Sententiæ prosperi) Dothe say, that christen mẽ do honour vnder the fourmes of bread and Wyne, Which they se With theyr bodely eyes, the body and bloud of our Sauiour Christ, Which they do not see. Eusebius Emissenus also, an aũcient father of the Greke church, speakyng of the foresayd two partes conteined in the Sacrament of the aultar, saythe in thys maner. This is the thing Which by al meanes We intend to proue, that the Sacrifice of the church doth consist, and is made of two partes that is, of the visible fourmes of ỹ elemẽtes, and of the inuisible body & bloude of our

Augustẽ in Sẽtẽtie Prosperi

Eusebius emissenus

Sauiour

Sauioure Chryst. S. Cipzian in his treatise entituled. De cœna domini, doeth moste playnely saye, that the bread which our lord did giue to his disciples, was by the omnipotẽcie of god made fleche, & was chaunged in nature, but not in fourme. The forenamed Eusebius in a sermon of his made of the body of Christ, doth farder saye: that Christ the inuisible priest doth tourne visible creatures bi his word, through his secret power, into the substaunce of his body & blud. Now for to signifye thys change, to turning of bread and wine, into the substaũce of Christes bodye and bloude, the catholyke church vseth this word, Trãssubstanciatiõ, which is as much to say, as the chaũging of one substaunce into another. Neither is it to be counted vnfyt, that there shoulde in the Sacrament of the aultare, be the fourme of bread, & yet not the substaũce of bread, seing God is the doer & worker therof, to whom nothing is impossible. We read in the nynetenth Chapiter of Exodus, howe ỹ when God came down frõ heauen vnto Mounte Sinai, there was heard a soũd of a trumpet, and yet material trumpet was there none. In the fourth boke of the kynges. & the. vij. chapiter. God caused a sounde to be heard in the tentes of the Sirians, as if it had beue of horses, charets, and of a greate armye, & yet was there nother horse, charet, nor armye. In the thirde chapiter of Daniell, it is recorded, howe the three chyldren were in the myddest of the flampynge furnesse, and yet felte no heate, so that there was the substaunce of fyre, and yet it dydde not bourne

Cipzian de cœna domini.

Eusebius Emissenꝰ in a sermõ of the bodi of christ.

Exo. 20.

7. chapiter of the fourth of the kinge.

whych

whyche to nature is impossyble, but to GOD is an easye matter. In the .xvij. of Mathewe wee reade howe that Chryste was transfygured, and that hys face dydde shyne as the Sonne, and that hys apparell was made as whyte as snowe, In the .xxiij. of Luke, Christ appeared to twoo of hys dysciples goyng to Emaus, like a straunger. In al these foresaid examples, wee see as straunge a woorke as is transubstantiation, and yet no man douteth of them because god is the woorker, nor any man asketh howe thys, or that coulde bee, but beleueth it, and so ought wee to doo, concernynge the chaunge of the substaunce, of breade and wyne, into the substaunce of Christes bodye and bloud, and not aske howe it may bee. The blessed Martyr Justinus, affyrmeth that thys question, howe, is a token of vnbeleefe, and S. Ciril, wrytyng vpon the .vj. Chapiter of Sayncte John, blameth the Capernaites, bycause they dyd aske howe Christe was able to gyue them hys fleshe to eate. The woordes of sayncte Cyrill be these.

Math. 7.

Luc 24.

Iustinus martir.

Ciril vpō tee. 6. of S. Iohn.

They aske not without great impietie howe canne thys man geue vs hys flesh, and they remember not that nothyng is impossible to God, but let vs (saieth he) haue firme faith in the misteries, & let vs neuer in so hyghe matters, eyther thynke, or aske this howe. When God is the Woorker, let vs not aske howe, but let vs leaue the knowledge of his Woorke to hym selfe. S. Chrisostome lykewyse vppon the sayde .vj. Chapiter sayeth, that When this questy-

Chrisostome vpon Iohn. 5.

on, howe any thyng is done, commeth in to oure myndes, then with all, there commeth vnbelefe also. But bycause in scrypture the thyng that we receaue, when we come to the sacramente, is called bread, therefore men haue fansied with the selues, that there must be the substaunce of materyal breade, deceauing them selues, by mystakyng the signification of thys worde, breade. For thoughe in oure common speach we vse to signifie by this word bread, that one kynde of material substaunce which is made of corne and graine, yet in scripture, it signifieth al kinde of foode, whether it be the foode of the body, or the foode of the soule, and so doth also the latyne worde, Panis, elles when we desyre God in oure Pater noster, to geue vs our dayly bread, we shold
S. Iohn 6. make an vnperfytte petition, whych yet is a moofte perfyt petition, wherby we aske of our heauenly father, al necessary foode. In the. vi. of John, Manna is called breade, and yet was it made of no kynde of corne, or grayne, and in the same chappter Christ is called bread, because he is the foode of the soule, and ther lykewyse the flesshe of Christe in the sacrament, is called bread, and not there onely, but in S. Paules Epystle also to the Corinthians, for that it is the foode, wheron we feede, when we receiue the sacrament. Agayne it is a common trade in scripture, to
Mark. 11. cal thinges by the name of that thyng, whyche they once were, as Adam is called earth, because he was made of earth, and Christ sayeth, the blynde see, the lame walke & deafe heare, the dumme speake, meanyng by the blynde, lame, deafe, and dumme, suche

as

as before had ben soo, but then were otherwyse. Thyrdelye, for that the fourme of breade doethe remayne, it is in that respecte too, called breade. For these causes, good faythfull hartes, are nothing greued with the callynge of it breade in the scrypture, but groundynge them selfes vpon the woordes of oure sauioure Chryste, when he sayde, thys is my bodye, and knowinge that it to be bothe breade, and hys bodye also at once is impossyble, they vndoutedlye beleue, that by the power of GOD, the substaunce of bread, is tourned into the substance of Chrystes bodye, and soo muste all men beleue, that wyll be lyuely members of the catholyke Churche, and in that there belefe, they must honoure the bodye and bloude of our Sauyoure Chryste, in the sacramente of the Aultar, as alwayes chrysten people haue vsed to do.

Saint Austyn in hys exposityon made vpon the. 99. Psalme sayeth: that **it is synne, not to honoure the bodye of Chryste**, meanynge in the Sacramente of the Aultare. And (as it is before in thys Homely alledged) he also sayeth in the name of all men. **We do honoure vnder the fourms of breade and Wyne, Whyche We see, the bodye and bloud of christ, Which We do not se.** S. Augustine vpon the. 99. Psalme

Wherefore, good chrysten people, knowynge nowe what is the ryght belefe, touchynge the Sacramente of the aultare, embrace, and folowe the same, and cleue faste to the catholyke churche, the

An homely of

house of Chryst, that you may be true members of Chryst, to whom with the father, and the holy Ghost, be all honor and glorye worlde wythout ende, Amen.

Io, Harpesfelde, sacræ theologiæ professor. Arch. London.

¶ An homely Wherein is aunswere made to certayne common obiections, agaynst the presence of Christes bodye, and bloude in the sacrament of the Aultar.



Mete it were, dearely beloued in our sauyour Chryst, that we all should so fullye, & wholy, cleaue to the faith of Christes catholyke church, ẏ no appearaũce of reasõ to ẏ cõtrarye therof, shoulde cause vs once to doute, or stagger, in any part of the same. For suche a kinde of faythe, dothe god requyre of vs, and for suche kynde of faythe, good chrysten people, are in scrypture called Abrahãs children, which Abraham (as it is wrytten in the fourth to the Romaynes) cõtrary to hope, beleued in hope, that he should be the father of many nations, accordynge to that, whych was spokẽ. So shal thy sede be. And he fainted not in the faith, nor yet cõsidered his owne body which was nowe dead euen when he was almost an hundred yere olde, nether yet that Sara was paste chylde bearyng, he staggered not at the promyse of god, through vnbelefe, but was strõg in the Rom. 4.

faith, and gaue honor to god, fully certified y What he had promysed, the same he was able to make good. If we then wilbe the chyldre of Abraham, we must not faynt in faith, nor consyder gods wordes after the course of nature. Saynt Paule in the .x. chapyter of his second epistle to the
2. Cor. x. Corinthians, geueth vs an example in hym selfe howe we should alwayes bryngе reason in subiection to fayth, sayeng. The wepons of oure warfare are not carnall, but myghty in God, to ouerthrow we stronge holdes, to destroie counselles, and euery hyghe thinge that exalteth it selfe agaynst the knowledge of God, and to bryngе in captiuitie vnto the seruyce of Chryst, all vnderstandyng. What (thinke you) is the cause whye the Jewes beleue not on Chryst: Uerelye fyrste, because he was borne of a Uyrgyn, which is contrary to the course of nature. Secondly likewyse, he was in vnitie of person, God & man, whych how it may be, no mans wyt is able, by natural power, to conceaue, thirdly because he beynge God and man, suffered the deth of the crosse, which for God to be content to do, semeth to naturall reason a thing moste absurde, but good chrysten folke, geuyng place to faith, do most vndoutedly beleue on Chryst, God & mā crucified, according to ỳ S. Paule writeth in his fyrst Chapter of his fyrste Epystle to
1. Corin. 1 the Corinthians, saying, We preache Chryst crucified, to the Jewes a stumblynge blocke, to

the gentyles, a foliſhnes, but to ſo many of ie wes & gētiles as are called, Chriſt ỹ power & wyſedome of God. And agreably herevnto he ſaith alſo in the next Chapiter folowynge.

My talke and preachyng was not in ỹ perſuaſible wordes of mans wyſedome, but in the wynge of power, and of the ſpyryte, that your fayth ſhoulde not reſt in the wyſedome of man, but in the power of God. This generall aduiſe and counſel of S. Paule, may and ought ſo to ſtaye vs in the fayth of the catholyke churche that nether carnall reaſons, grounded vpon the feble intellygence of mans natural wyt, nether the deceatefull iudgement of our ſelues, ſhoulde make vs once to doute, of any one truth in Chryſtes religion were it neuer ſo contrarye to the courſe of nature, neuer ſo farre aboue our capacities, and neuer ſo abſurde to the appearaunce of our outward ſenſes.

But foraſmuch, as through the iniquitie of theſe later euyll yeares, dyuers haue hadde ſondrye fonde dowtes and ſcruples, put into theyr heades, eſpecyally, agaynſt the preſence of Chryſtes body & bloud, in the Sacrament of the aultar, and through ſuche dowtes haue ſwarued from the true beleſe therein, therefore here ſhall folowe aunſweres, and ſolutyons, to ſuch dowtes as haue ben moſt common, that from henceforth no man ſhall nede to be ſeduced by them, or other lyke.

obiectiō.

IF yrſt it hath bene obiected, ỹ our ſauiour Chryſte immediatlye after that he had inſtituted, and deliuered

uered to his Apoſtles the ſacrament, dyd ſaye vnto them, **Do this in remembraunce of me**, Vppō which wordes ſome haue concluded, that the body of our ſauiour Chryſt, cannot be in the ſacrament.

Anſwere

¶ But let vs duely way ẏ wordes, and meaning of the ſame, and we ſhall moſt plainely perceaue theyr errour, and myſvnderſtandyng. Saynte Paule in hys fyrſt Epyſtle to the Corinthians, and in the .xi. chapter of the ſame Epyſtle, intreating of the inſtitution of the Sacrament of the aultar, and there openynge the true ſenſe of that commaundemente of Chryſt, ſayeth in this maner. **As oft as you eat of that bread, and drink of that cuppe, you ſhall ſhewe forth the Lordes death vntil he come.** So then the remembraunce whyche oure ſauyoure there requyreth of vs, is the remembraunce of hys death, whych is paſt, and not preſent, and therefore after moſt proper maner of ſpeache, may well be remembred. Now this remembraunce, can in no wiſe poſſibly be ſo lyuely, and ſo effectually worke in oure hartes, as when we moſt certenly beleue, that in the ſacrament of the aultare, is veryly the ſelfe ſame body in ſubſtaunce, whych died for vs, and therefore ẏ

1. Corxi

Pſal. 110

Prophet Dauid, foreſeing in ſpirit, this ſo excellēt a memorye, ſayeth in his, cx. Pſalme. **Oure mercyful gratious Lord, hath made a memory of all his merueylous Workes**, and by & by, declaring in what maner he maketh that memory, he addeth thoſe wordes **he hath geuen a foode to ſuche**

such as feare hym. This kode (which ỳ Prophete sayeth, that Chryst shuld leaue in remembraunce of all his meruelous worckes, that is of his incarnatiõ, his passion, hys ascension, and glorye in heauen, and other lyke worckes) most chiefely is to be verified of the body and bloud of our sauiour Chryst, in the sacrament of the aultar. Besydes this the bodye and bloude of our sauiour Christ (as it is in the sacramẽt vnder the fourmes of breade and wine) may in that respect also very well be a remembraunce of it selfe, as it honge on the crosse, in the vysyble fourme of a mortall man, and as it is now in heauen, in ỳ forme of an immortall man. Farthermore, when our sauyour sayde, **Do this in remembraunce of me,** he ment they shuld do the whole ministratiõ, which he then dyd in remembraunce of him, whych whole ministration, cannot be accordyngly e doone, other wyse, but that there must nedes be present, the very body and bloude of our sauioure Chryst.

¶ Another common obiection, there is gathered of the woordes of Chryst. Mathewe. xxvi. whẽ he said **Poore men ye shall haue alwaies with you, but me shall ye not alwayes haue with you** Some haue vpon these woordes concluded, that the body and bloude of our sauiour Chryst, cannot be in the sacrament of the aulter, for then (saye they) christ should be alway with vs, whereof him selfe sayethe the cõtrary. ¶ But yf those mẽ so concluding, would no more, but confer saynt Marke, and saincte Mathewe together, touchyng the foresayd woordes of

obiectiõ

Math. 26

Answere

Christ

Chryst, and by ỹ the one Euãgelist sayeth, would sincerely iudge what the other ment, they should sone perceue this ther obiectiõ, to be of no force or strẽght at al, to proue, that they therby go aboute to proue.

Mar. 14. For saynt Marke in his .xiiii. Chapyter, fyrst telleth the story of the woman, whych came to Chryst, and brought with her an Alabaster boxe of most precyous oyntment, and poured the ointment on his hed next he telleth howe certen of the dyscyples did murmure, and grudge at that facte of the woman, and said, **What meaneth this losse, and waste of oyntment, Might it not haue bene solde for more then thre. C. pence, & geuẽ to the poore.** Thyrdly he telleth, howe oure Sauiour beyng offended wyth the dyscypples, for theyr murmuryng agaynst the woman, and howe withal he allowing and commendyng her facte, dyd say in this maner **Let her alone, Why are ye greuouse vnto her: she hath done a good dede, for alwayes shall you haue poore men amongest you, and when ye shall please, you may bestow your charitie on them, but me shall ye not haue alwayes amongest you. This womã hath bestowed on me that she had, and she hathe preuented to anoint my body against it shal be buried.** By this processe of S. Marke, it is euydent, that our sauiour in all that his talke, had a respecte to the charitie, whiche that woman then shewed vpon hym, when she poured the precyous oint-

ment

ment on hys heade, the lyke whereof, he sayethe, no, man should be able to shewe on him in tyme to come, meaning, that when he should once ryse from death to lyfe, and haue an immortall bodye, that then he woulde not looke to receaue the lyke at anye mannes handes, but that then men myght at their pleasure bestowe on the poore, who alwayes are in the worlde in the mortall estate, and maye by charity of good folke, be releued and comforted. In such sorte in dede, oure sauiour is not nowe amongest vs, but the beynge of his body and bloud in the Sacrament of the aulter is after another sorte. For in the Sacrament he is, to fede vs with his body and bloude, and not vysyble to shewe him selfe vnto vs, as he thē did to his apostles, nor to haue ointment poured on hym, as he then had. ¶ Another obiection is there gathered, partely of S. Paule in the .x. of hys firste Epystle to the Corinthians (where he speakethe of a spirituall meate, and spyrytuall drynke) partelye of Christes wordes in the .vi. of Jhon (where he sayeth that. **It is the spirite Whiche geueth lyfe, and that the flesshe profiteth nothyng**) partly vpon the common maner of speakyng, vsed in the Catholyke churche, whiche calleth the bodye and bloude of our Sauiour Christe in the sacrament of the aultar, a spirituall meate and a spirituall drynke. obiection i. Cor. x. Ioan. 6

¶ For aunswere to whyche obiection, it is fyrste to be vnderstanded, that one selfe thyng may be bothe spirituall, and yet neuertheless of a corporall substaunce to. Answere

As for example, the bodye of man after the resurrection, shall (as S. Paule wytnesseth in the. xv. chapeter of hys fyrst Epystle to the Corunthians) be spiritual, & yet it shalbe then the same in substaunce, that it is nowe. Agayne, Manna a meate which God set to the children of Israel in the wyldernes, is both in Scripture, and of the catholyke churche also, called a spiritual meat, and the water lykewyse which god gaue them out of a rocke, is called a spiritual dryncke, and yet as well Manna, as the water, were of a bodily substaunce. In the. vi. to the Galathians, sainct Paule calleth mortall men, liuing then on the earth, spiritual. Wherefore spirituall, is not so to be taken alwayes, as to exclude corporall, but that thynge whatsoeuer it be, may be called spirituall, wherin is a worke wrought by god, aboue nature. For as god is a spirite, so are his supernatural workes called spirituall, and the thinges also, on, and in whome, such workes are wrought, are named spiritual thynges: and therefore Manna, though it were of a bodelye substaunce, yet for that it came myraculously from aboue, by the onelye power of God, and not of nature, is, and may wel be called, a spiritual meate. And the dryncke whyche issued oute of the rocke, albeit it was in substaunce very water, yet for that God by hys omnypotency, made it sodenlye to issue out of a rocke, it is named a spirytuall dryncke. Oure bodyes lykewyse after the resurrection, shal haue in them immediatly of God, aboue ỳ power of nature, immortalitie, incorruptibilitie, & other lyke supernaturall qualities, and for that cause, they shall after the resurrectyon, be spyrytuall bodyes. Nowe then

1. cor. xv.

Gal. vi.

what

that necessity is there, that because the body of oure sauiour Chryst in the Sacrament of the Aultar, is a spirituall meate, therefore it shoulde not be also the corporall substaunce of his body: When the catholyke churche dothe saye, that the bodye of Chryste in the Sacramente, is a spirytuall bodye, it meaneth, that it is there onelye thorough the almyghtye power of God, and not by the power, or manoure of nature. Lykewyse, when the catholyke churche sayeth, that the bodye of Chryste is to be receyued there spirituallye, it meaneth not that therefore the verye body of Chryst is not there to be receaued really & in very dede. For this worde, spiritually, dothe signifye onely the maner of the receauyng, and dothe not impoorte the substaunce of the thyng so receyued.

Besides this, the catholyke churche, beleuynge that in the Sacrament of the aultare, is alwayes reallye the body and bloude of our sauiour Chryst, doth yet put a difference in the maner of receauynge thereof, and vseth to saye, that when good men receaue the sacramente, that they receaue the bodye and bloude of Chryst, both sacramentally, and spiritually to, but when euyll men receaue that, they receaue the body of Chryst sacramentally only, & not spiritually, because they come vnto it vnworthely, and therefore do they procure thereby, to theim selues dampnation. But nowe to open farder the very meaning of those wordes of Chryst. **It is the spirit that geueth lyfe, the fleshe profiteth nothing**, you shal vnderstande, that these wordes are taken of the catholyke church, in two most godly senses, the one is,

to meane by the spirite, the godhed, and by the flesshe the nature of man, as yf he had sayde, it is the godhed that causeth my flesshe to be able to gyue lyfe, ne ther is my flesshe the flesshe of a bare man, for then it beyng eaten coulde not profyte you, but my flesshe is vnited in vnitie of persone to the godhed, so that it is thereby able to bryng lyfe to the worthy eater therof. Thus doeth Cyrill vpon the. vi. of Saynte John expounde these wordes, And to lyke purpose sainct. Augustyne sayethe vppon the. vi of John, that ag knowledge beyng seperated from charitie, maketh men proude, but beynge ioyned wyth charytye dothe edyfye: euen so mans flesshe not vnyted to the Godhed, and beyng eaten, doth not profytte, but the flesshe of Christ, whych is in hym, in vnitie of person, inseperably vnited to the godhed, beyng worthelye receaued, muste nedes hyghly profyt. The other sēse of those wordes, to meane by the spirite, a spirituall vnderstandyng of Christes promyse, made in Capernaum when he sayde, **the foode that I wyl giue vnto you is my flesshe:** whych wordes be then vnderstanded spiritually, whē they be taken, to meane that thing which passeth the power of nature to doo and manes wyt by natural reason to comprehende, lykewyse by the flesshe, is to be ment, a fleshely vnderstandynge of the sayde promysse, as to vnderstande wythout faythe in Christes deitie, as the Capernaites dyd, whyche toke Chryst but for a bare man, & so conceaued no otherwyse of the eatynge of his flesshe, then of commen meate bought in ỳ shambles. Thys sense hath S. Chrysostome wrytyng vpon the. vi. of

Cirill.

Augusti.

Ioan. vi.

John

Iohn, and S. Augustyne wrytynge vpon the same Chapter. ¶ An other obiection is there, by occasyon that thys truth is not expressed in the commē crede. obiection.

¶ Whych obiection doth procede of an ignoraūce, & lacke of knowledge of the fyrst institution of ỳ crede. answere.

For in the primatyue churche, when men of all ages dyd sodenly turne from gentility, to the christian religion, and yet then were not by and by, vpon suche there turne, admitted to anye sacrament, but fyrste were instructed in artycles, necessary for them to beleue, before they were baptised, thys common crede was taughte them, and they were for that tyme called Catechumini, that is younglynges in Chrystes religion, and begynners admytted, but to the fyrste principles of the chrystyan faythe, durynge whyche tyme they were not suffered, so muche as to be present at the masse, but after the gospel, were quyte excluded from the same, as by the vndouted wrytynges of the auncient fathers in chrystes church, maye most euidently appeare: So that thys reason is fōd and to no purpose to say, that because it is not in the commen crede expressly set fourth, that in the sacrament of the aultare, is the very bodye and blouder of our sauiour christ, therfore no christian man is boūde to beleue it so to be. S. Chrysostome, and S. Augustyne hauyng occasion many tymes in theire sermones made by them, to speake of this Sacrament, for asmuch as amōg theire audience were as wel younglynges, not yet baptysed, as other faithfull, alreadye christened did vse oft to say. Quod fideles norūt, ỳ is, which ỳ faithful, or they ỳ be alredy baptised know or such lyke thing, and would not then expressye declare

clare the trueth, touchyng the sacramente of the aultare, for that it was not the maner to reueyle suche misteries to those yonglinges: but to them was in general, as sufficient for saluation, prescribed in that common crede, that they should beleue the catholike churche: which not onely was sufficient thā for thē, beleuynge the othere artycles of there crede, but is sufficient at thys present also for vs, cōfirminge oure selues in all poyntes to the common belefe of the catholke church, whyche is the surest pyller that men maye lene vnto, be they learned, or vnlearned, and such a pyller, as who that most strongly cleueth to, is in most assured state of euerlastyng lyfe. ¶ There

obiection

are othere obiectyons vpon. iii. partyculer artycles of our crede whyche are, that Christ is ascended, and sytteth at the ryght hand of God the father, & from thense shall come to iudge the quicke and the deade

Answere

¶ Whych articles yet being ryghtly vnderstanded shoulde rather confyrme vs in the true catholyke belefe, of the presence of chrystes body in the sacrament of the aultare. For as it is aboue nature for a manes bodye to ascende, and aboue the worthynes of manes nature, to syt at the ryghte hande of God the father, that is, to be of equall power, and glorie with God the father, and fynallye, as it is aboue the auctoritie of mans nature, to gyue sentence of eternall deathe, and lyfe, vpon all mankynde, and yet euerye good manne stedfastlye beleueth al these supernatural powers in Christ, touching hys manhed, bycause he is both God and man, and to god nothyng is impossible, euen so shuld we with like belefe, knowinge that Christ is omnipotent, credite all other thinges

done

done, or spoken by Chryst, and be mooste certen, that how so euer they seme in apearaunce to our reason, yet in very dede they agree, and stand ryghte well with those forsayd .iii. articles of our crede, & that though we cannot by oure wittes conceaue, howe Chryst is ascended, and is neuertheles in the Sacrament also, yet they must nedes be bothe beleued, bycause gods worde doth affyrme them bothe, and the catholyke churche dothe beleue them bothe, whyche churche hath alwayes taught that Chryst is in heauen, in the visyble fourme of a man, and in the sacrament, vnder the visible fourmes of bread and wine, hys wysdome so ordeyning, that wyth oure hartes we woulde beholde hys glory, as he syttethe in heauen, at the ryghte hande of the father, and wythall should fede on hys very body in the sacrament, to receaue the more grace, and therevpon so to be gouerned wyth hys spirite, that hereafter we also myghte be partakers of the lyke glory in heauen.

And albeit these solutyons myghte suffise, and instructe sufficientlye the vnlearned people, to answere, bothe to these, and all othere common obiectyons, made agaynste the Sacramente of the Aultare, troublynge moche the heades of the symple people, by there folye, in crediting euyll, and pernicious schole maysters, to theyr destructyon, wher giuing credite to the catholyke churche, they myght auoyde all daunger, and meryte a great deale. Yet to open further the falshed, and noughtines of the heretique teachers, in our tyme, and howe glad, & willinge they are to abuse the symplicitie of the vnlerned people, ye shall haue here added, some mod

obiectyon

obiectyons, and solutions geuē to them, to this end that yf the sayde symple people haue bene infected with the said obiections, or suche lyke, they maye be well satisfied in theyr conscience, & therupon adhere vnto the catholyke faythe, maynteyned, and obserued in the Catholyke churche, oute of whiche, there is no saluation. And to procede herein, this is one other common obiection that much troubleth the ignorant people, it is to wit. ¶ How can the body and bloude of our Sauiour Christe, be in the blessed sacrament of the aultar, seyng that not only cuyl men do many tymes receaue the same, but fyre also maye consume it, and other like chaunces may happen vn to it. ¶ For answere to which obiection, it is fyrst & principally to be sayd, that thys obiection procedeth of a vayne curiositie of them whiche rather delyte, fondly to talke of this high mysterie, then to prepare them selues to receaue the same accordyngly. Sure we are that our Sauioure Christe is nowe man incorruptible and impassible, & neyther by fyre, nor by oughte els, can suffer violence, and therefore where it pleaseth hym of hys tender mercy and goodnes, & for our great comforte and soule helth, by hys omnipotent worde, to turne the substaunce of breade and wyne into his most precious body and bloud, in the Sacramente of the aultar, and yet so to make thys turne, that neuertheless he suffereth the fourmes & sensible qualities of the bread and wyne to remayne in theyr nature, as they were before the consecration, it is to be vnderstanded, that the violence or force that is, or maye be done to thys sacramente, is

obiection

Answere

done

done onelye to the fourmes, and qualities sensible, which in dede are subiecte to passibilitie, & corruption, but in no wyse, to ỳ vncorruptible body & bloud, of oure Sauioure Christe, vnder them conteyned. Doo we not reade, I pray you in the fourth of Mathew, howe that our sauiour suffered the deuyll, to to take hym, and cary hym vp into the pinacle of the temple, & afterwarde to the toppe of an high mountayne, and yet who doth not knowe that he suffered no vilany thereby at al? The sonne beames also many tymes, do shyne on thynges impure, & vncleane, yet are they no whyt thereby defyled. The bodye of mā is with a greater vnion ioyned to the soule, then are the fourmes of bread and wyne, to the body and bloude of our sauiour Christe, in the Sacrament of the aultar, and yet we know that mortification, putrifaction, and other suche lyke thinges chaunceyng to our body, the soule hath in it no suche passion, for that it is immortall. The very Godhed of oure sauioure Christ, was in vnitye of person, vnited to hys manhod, & yet none of the passiōs, paines, or griefes whiche he sustayned in his manhod, brought violence, alteration, or chaunge to his Godhed. For the Godhed is in alterable, & vnpassible. The simplicitie of Christen people, in the primatyue churche, was suche, that they beleuynge moste certeynly, the body and bloud of our Sauiour Christ to be in the sacrament of the aulter vnder the fourmes of breade and wyne, dyd wythout al curious talke of the fourmes & accidentes, bende thē selues to be present at masse, wherein the myghtye woorke of consecration is

wrought by god, & wherein our sauiour Christ also is, in fourmes of breade and wyne, offered vp to the heauenly father, by the priest, for the soner obteining of mercye, and fauoure towardes vs, and the sayde people beynge at masse, they wyth most feruent deuotion, dyd pray, and dyd honour, the blessed sacrament of the aulter, the body and bloude of our sauiour Christe, and besydes this they dyd oftentymes, wyth feare and tremblynge, prepare them selues to the worthy receyte thereof, and by suche their godly behauiour, they dyd purchase to them selues greate abundaunce of grace, where we by the cõtrary, and mo vnchristian behauiour, prouoke Gods wrathe dayly, more and more vpon our selues, and ỹ whole realme. For nothyng soner styrreth God to auengeaunce, then the presumption of such as wyl curiously enter into hys hydden secretes, and therevpõ doo contempne all that, whyche by theyr feable wyttes, they are not able to vnderstande.

Obiectiõ

Iohn, 6.

¶ Another obiection is of the woordes of our sauioure, in the. vj. of Iohn, where he saieth. *Qui manducat meam carnem, et bibit meum sanguinem, habet vitam eternam.* That is to say. **He that eateth my flesche, and drinketh my bloude, hathe euerlastynge lyfe.** Vpon these woordes they gather, that if in the sacrament of the aulter, be really the body and bloude of our sauioure Christ, thẽ who so receiueth the sacramẽt, must nedes enioye euerlasting life. But the scripture witnesseth, that Iudas receaued it, and sainct Paule in the. xi. of his fyrst Epistle to the Corinthians saieth,

1. Cori. 11.

that

that. Who so receueth the sacrament vnWorthely, receaueth it to hys dampnation.

¶ To this obiectiõ, it is to be answered, that many sentences of scripture, are to be vnderstande, wyth a certayne restraynte, or limitation, as for example the scripture sayeth. *Qui credit in me, habet vitam eternam.* That is to saye. He ỹ beleueth in me, hath euerlastynge lyfe. And in the first Epistle of S. Iohn, & the fourth chapter it is written. *Quisquis confessus fuerit quoniã Iesus est filius dei, deus in eo manet, et ipse in deo* That is to saye. Who soeuer shall confesse, that Iesus is the sonne of God, in him dWelleth God, and he in God. There haue beene, and are thousandes whyche beleue in Christe, and that Christe is the verye sonne of God, and yet shall not for all that bee saued, but eyther for lacke of true belefe, in other articles of the christian religion, or for lacke of good life, shalbe dampned. Thys condition thã is to be added to the foresayd sentences, yf in such belefe a mã dye, and therwith is faythful, in the necessarye articles, and out of state of al deadly synne, he shall thã wyth out any doute inherite the kyngedome of heauen. So in thys present obiection, wee muste make a lymitation, and say, that who so eateth, and dryuketh worthely. &c. ¶ To the cõfirmacion hereof Sainct Augustine sayeth, in hys. xi. sermon. *De verbis domini.* *profecto est quidam modus manducandi illam carem quomodo qui manducauerit, in Christo manet, & Christus in eo. Non ergo quocumque modo quisquam manducauerit carnem Christi, & bebirit sanguinem Christi, manet in Christus, et in illo Christus, sed certo quodam modo: quẽ*

Obiectiõ

1. Iohn. 4

Augnst sermõ. xi de verbis domini.

modum vtique ipse videbat quando ista dicebat. That is to saye. Uerily, there is a certayne maner of eatynge that fleshe, after Whyche maner, he that shall haue eaten it, doeth dWell in Christ, & Christ in hym. Wherefore, note in What maner soeuer a man dooeth eate Christes fleshe, and drinketh hys bloude, he dWelleth in Christe, and Christe in hym, but he that eateth, and drynketh after a certayne speciall maner, to Whiche maner Christ had respecte, When he spake the foresayde Wordes. The same Saynt Augustine in hys first boke. Contra Chrescouium gramaticum and the. xxiiij. Chapiter sayeth thus. Quid de ipso corpore et sanguine domini, vnico sacrificio pro salute nostra, quamuis ipse dominus dicat. Nisi manducaueritis carnē filij hominis. &c nō ne idē apostolus docet etiam hoc perniciosum male vtentibus fieri? That is to saye. What of the very body, and bloud of our sauioure, the onely sacrifice for our saluation: thoughe thereof our Lord dothe saye, vnles ye eate the fleshe of the sonne of man. &c. doth not the same Apostle (meaning Paule) teache that it also is pernicious to them, that dooe vse itn ot duely, and rightfully:

Idem contra. Cres. gramatic. li. 1. capi. 24.

Obiectiō Ioo. 10. 15.

CAnother obiection there is also, and it is thys, Christ. (Joho. x. and. xv.) doth saye. I am a dore, I am a vyne, and saint Paule. (Pri. ad Corin. x.) vseth suche lyke speache, whyche speache of Christe, and of saint Paule by those places, doth not impor.

1 Cor. 10

that

that Christ in very deede, by that saying was a doze, or a vine, or suche lyke, but speaking after that figuratyke speache, or maner, he dyd meane that he was a sygure of a doze, of a vine, and suche lyke, and that he had the propertie of a dooze, of a byne, & so forthe. Semblably (say they) when Christ at hys laste supper (takynge breade, and blessynge it) dyd saye. **This is my bodye.** And takyng the cup, & giuing thankes, dyd say, **this is my blood of the new testamente.** &c. hys speache soo pronounced, and uttered, dyd not import, that Christe thereby dothe make of the breade and wyne, his body, and bloud, but eyther he ment, that the breade and wyne was sygnes, and tokens of hys bodye and bloude, or els that they should be sygures of hys body and bloud, and not hys very body and bloud in dede, and consequently therefore, they saye, that in the sacrament of the aulter, there is neyther the bodye, ueyther the bloud of Christe, but bare material breade & wyne, beyng onely sygnes, token, and figures of Christes body and bloud ther. ¶ For solucio of this obiectio, this may be sayd, that it is trouthe, that Christ, and sayncte Paule in the places before alledged, doo soo saye, as is deduced in the begynnyng of thys argumente, or obiection, and trouthe it is also, that the speache of Christ, **I am a doze, I am a vine.** &c. doothe not impoxte that Christe, by that speakynge was in very dede a dooze, or a vine, but that he was a sygure of a dooze, and of a byne, and had the propertye of the dooze, and of the byne. But when it is sayde that the semblable is of Christes woordes, this

Adsyert.

This is my bodye, thys is my bloud, that is neyther true, nor dothe folow, eyther by the rules of reason, or of scripture: for concernyng reason, eyther muste we reason, and saye, that Christe alwayes in hys speakynge dyd vse fygures, metaphores, and tropes, (whych to saye, is most falſe, as it appeareth in the .xvj. of S. John) eyther els we muſt saye, that Christe dyd but onely sometymes speake in figures, and not soo alwayes, whych beyng true, and therefore to bee graunted, it foloweth not in reason, that thoughe Christe in the .x. and .xv. of sayncte John. &c. dyd speake fyguratyfly, that therefore, here in these woordes of Christ, **thys is my body, this is my bloude,** he dyd also speake fyguratiſlye, wherefore, let these sely soules, that haue beene seduced by thys kynde of argumentes, aske theyr teachers, whether they can maintayne, and defende thys theyr owne argument; wyth so feable a consequent, or noo And yf they can not, then tel them that they be very barlettes in dede: and as for the rule of scriptures, that is of the circumstaũce of the letter, & of other places of scripture, cõferred with the same, to gather therof the very meaning of the thing: an example, whereof we haue John. ij. and .xvj. And here the vnlearned are to be taught, that although in the prophets, and the hystories of the olde testamente, tropes, and fygures are receyued, and allowed, forasmuche as by suche tropes, and fygures, the thing spoken, is more vehemently declared, and set forth, yet (as the excellent prelate, and notable great clerke, the Lorde byshop of Winchester, now most worthy Lord chaun-

Iohn, 16.

Io. 10. 16

Ioh. 2. 16

celer

celer of England, in his learned booke of confutacō of heresies, against the sacrament of the aulter, doth prudētly aduertise vs, & clerly affirme) in ẏ doctrine & preceptes of the now militāt church, all thinges of our religion, & faith, ought to be takē symply, & plainely. And in very dede, yf in the sacramēt of ẏ aulter were not ẏ true body of Christ, but a figure, & a significatiō onely of it, thā ẏ sacramāts of ẏ new testamēt shold haue nothing more, but rather lesse, thē ẏ sacramēts of ẏ old testamēt had, which is against ẏ catholike doctrine of the churche, & against al good realsō.

¶ An other obiection is this, Christ at hys last supper, takynge the chalice, or cup into hys handes, dyd after that he had blessed it, saye. **This cup is the new testamēt, in my bloud.** And seyng these wordes must nedes, as they say, be taken figuratiuely, inasmuch as the very material cup it selfe, was neyther the new testamēt, ne yet the bloud of Christ therfore likewyse, these wordes also whiche Christ, taking bread into his hādes, blessing it, saying, **this is my bodye**, must nedes be taken figuratiuelye. *Obiectiō*

¶ For answer wherunto, we may say, as we did saie before, to the same obiection, that this argument is nought, & very euyl framed, for thoughe we dyd admit a figure to be here in the cup, yet it foloweth not therby, ẏ we must nedes take ẏ other spech, touchig ẏ body to be figuratiue also, especiallye for ẏ in ẏ one speache, it is to wit, touching ẏ body, al the circūstāces of the texte, & course of scripture, do enforce vs to take the speche properlye wherein the other speache touchinge the cup, al the circumstances of this texte, and course of scripture do the impoyte the contrary. *Answer.*

Obiectiõ ¶ An other obiection is, that Chriſte hathe but one true natural body: nowe (ſay they) one true naturall body can not truely be but in one place, therfore ſay they, ſeyng Chriſtes body, is truely in heauen, it can not be truely alſo in the ſacrament of the aulter.

Aunſwer. ¶ For aunſwere whereunto maye be ſayde, that in dede it is true, that Chriſte hath but one true naturall bodye, and where they ſaye, that one true naturall body, can not be, but in one place, it is alſo true, after one, & the ſelfe ſame maner of beynge, but after dyuerſe maners of beyng, one body, maye be ſondry where, yea, and at one time to, it is to wyt, in heauē in the viſible fourme, and maner of man, and in the ſacrament of the aulter, vnder the fourme & maner of breade and wyne, and in euerych of them, really and truely to, in thoſe reſpectes, God beyng therein the doer, who is omnipotent.

Obiectiõ ¶ Ther is alſo an other obiection, and that is this, God can make man, but man can not make God: nowe ſaye they, yf the true body of Chriſte were, really, and in dede, in the ſacrament of the aulter, thā the prieſt which is a man, ſhould therby make God, but mā can not make God, therefore in the ſacramēt of the aulter, ther is not ỹ very true bodye of Chriſt.

Anſwer. ¶ For aunſwere wherunto, is to be ſayed, that this obiection proceedeth of a greate ignorāunce, for he that maketh this obiectiō, taketh ỹ the prieſt ſaying maſſe, and pronouncing the wordes of cōſecracion, doeth make god, where in very deede, the prieſt goeth aboute no ſuche thinges, and yf he dyd, neyther he, ne yet god him ſelfe can make god, but the trueth

is

is that the preist being the minister of God, and god beyng there the worker with his word, by the priest pronounced, there is caused the very body of Chryst to be there present, wher it was not ther before, & yet no new bodi ther made, but ỹ body ther presẽt which lõg ago was borne of the Wyrgin Mary, the same (I saye) in substaunce, is there presente onelye vnder the formes of breade and wyne.

¶ An other obiection there is, and that is thys. S. Luke, in the. xvii chapiter of the actes, doth testifye that S. Paule, being at Athens, & in the mars stret, before the counsell there, dyd saye, amongeste other wordes, that God doth not dwell in temples made with handes, wherevpon the vnlearned, vnlernedly doth gather, that seyng the material temple is made with handes, and the sacrament of the aultar is in ỹ sayd materiall temple, it foloweth (say they) that the body and bloude of Chryste, can not be in it, because God, doth not dwell in temples made with handes. And this obiection hathe bene soo muche lyked, and commended amonges the procedinge prechers abusing ỹ ignorant ỹ they thought it iueuitable, & therefore abusyng the sayd people they caused it to be sette vp, and payuted for a gaye shew in the temples. *obiection* *Answere*

¶ For Aunswere whervnto, this is to be told you ỹ there is a great difference betwene beynge, & dwellyng in a place, for a great manye of you, (I doubte not) haue bene bothe in the cheape syde, in Paules churcheyarde, yea and Paules churche to, where ye haue not, with moste due reuerence, vsed, and behaued your selues, and yet I am sure that ye dwell not

there. In dede, God is properlye sayde to dwell in heauen, because he ther doth shew, and manifest his great glory, and in the hartes of iust, and good people, he is also sayde to dwell by grace, but as for other places, he is in them beyng, but not dwellynge. And as concernyng the being of God in the Sacrament of the aultare, forasmuch as there is the verye substaunce of chrystes naturall and true bodye, and bloude, taken of the Vyrgyn Mary, and that the dyuinitie is, in vnitie of person, inseparably vnited, and ioyned to the sayde bodye and bloude, therefore wee must say and beleue, that the godhed of Chryste is in the sacrament of the aultar, with his humanitie, in a very speciall sorte, and doth not thereby dwell in the sayd sacrament, and soo this obiection is not worthe a good button, for all the bragges that hathe bene made of it.

Befill in his rules

Other fond, and folysh obiections, there ar, which are not worthye to be answered vnto, and therefore are not nedefull to be touched, exhortynge you therefore in Chryst, kyndelye, and stedfastlye, to beleue the doctrine of the catholyke churche herein, and so shall you auoyde daunger, please God, profit youre selfe, and (lyuing well) come at the last to ioye euerlasting, which graunt vnto vs the father, the sonne, and the holy ghost, to whom be honor and glory for euer.

Amen.

¶ *Tetrastichon in immodicam præsentis temporis pluuiam.*

Obsecro quid sibi uult ingens q. ab æthere nymbus,
Noctes atq. dies sic sine fine ruit?
Mortales quoniam nolunt sua crimina flere.
Cœlum pro nobis soluiter in lachrymas,

¶ A Dialoge betwene man and the Ayre of lyke effecte.

Man

These stormye showres, and ragyng flodes ỹ daylye vs molest.
Alas ye heauens, what may this meane, is Nature now oppress.

The Ayre.

Thou man thy case, thy wycked state, why wylte thou not lament.
And spedely gods grace receiue, and duly do repẽte.
Thy synnes soo great, and eyes soo dyre, thy wofull ruyne nyghe.
For the oure stremes downe cause to power, thys plague doth cause vs sighe.
All creatures eke with vs nowe mourne, thy recheles stubourne harte:
Alas wepe thou, that we maye cease, and thus ease thou thy smarte.

Domine saluos fac regem, et reginam et omnes qui eis bene uolunt.

1555

¶ Imprinted at Lon-
don in Poules churchyarde, at the sygne of
the holye Ghoste, by Iohn Cawodde, Prin-
ter to the Kynge and Queenes
Maiestyes.

Cum priuilegio Regiæ maiestatis.